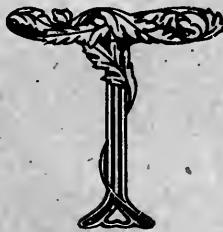


April 1920 Andrew Johnson

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NINETIETH ANNUAL CONFERENCE

Of the Church of Jesus Christ
of Latter-day Saints



Held in the Tabernacle and Assembly Hall,
Salt Lake City, Utah, April 4, 5, 6, 1920
With a full report of the Discourses.

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Ninetieth Annual Conference

Of the Church Of Jesus Christ of Latter-Day Saints.

FIRST DAY

The ninetieth annual conference of the Church of Jesus Christ of Latter-day Saints convened in the tabernacle in Salt Lake City at 10 o'clock a. m., Sunday, April 4, 1920. President Heber J. Grant presided.

AUTHORITIES PRESENT.

Of the First Presidency: Heber J. Grant, Anthon H. Lund, Charles W. Penrose; of the Council of the Twelve Apostles: Rudger Clawson, * Geo. F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, and Melvin J. Ballard; presiding Patriarch: Hyrum G. Smith; of the First Council of Seventy: Seymour B. Young, B. H. Roberts, * Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young; of the Presiding Bishopric: Charles W. Nibley, David A. Smith, and John Wells; Assistant Historians: Andrew Jenson, and A. William Lund. There were a large number of Presidents of stakes with their counselors, Patriarchs, Bishops of wards, and numerous other prominent officers, men and women representing various quorums and organizations of the Church.

The following Presidents of Missions were in attendance: Charles A. Callis, Southern States; Samuel O. Bennion, Central States; Winslow Farr Smith, Northern States; Heber C. Iverson, Northwestern States; John M. Knight, Western States; Joseph W. McMurrin, California; Nephi Jensen, Canada; Ray L. Pratt; Mexican; Benjamin Goddard, Bureau of Information, Temple Block.

President Heber J. Grant called the congregation to order.

The great auditorium and galleries and every available standing space was occupied by people.

The choir and congregation sang, "O say, what is truth?" Prayer was offered by Elder Edward J. Wood, of the Alberta Stake of Zion, Canada.

The choir and congregation sang, "Come, O Thou King of kings."

*Reed Smoot was absent in Washington and George Albert Smith, presiding over the British and European Mission; J. Golden Kimball was absent in California, owing to ill health.

PRESIDENT HEBER J. GRANT

It is certainly an inspiring sight to see so many of the Latter-day Saints gathered here at the opening of our conference. Considering the weather I had expected that there would be no need this morning of having an overflow meeting in the Assembly Hall, but I was mistaken.

I rejoice exceedingly in the faith that is in the hearts of the Latter-day Saints. I rejoice in the loyalty of the people to the Church of Jesus Christ, wherever they are located, from Canada on the north, to Mexico in the south, and in all the various missions throughout the world. I am convinced, beyond the shadow of a doubt, that there are no other people upon the face of the earth who are as devoted to their religion, or who are ready and willing to and who do in very deed make as many sacrifices for their church, as an absolute practical demonstration of their faith, as do the Latter-day Saints.

THE SAINTS ABSOLUTELY SINCERE.

When we realize that thousands of Latter-day Saints who are absolutely honest in the payment of their tithes, who look upon the obligation to pay one-tenth of all they make as sacredly as they would look upon the obligation to divide with a partner, if that partner had a one-tenth interest in their business; when we think of the donations that are made for the support of the poor, for the erection of meetinghouses in the various wards, for the erection of stake tabernacles, for the building of academies, the construction of temples, and last, greatest of all, when we think of the wonderful sacrifice that is made by the men and women, giving two, three and five years of their time for missionary work, and some of them ten and fifteen years, at their own expense or the expense of their families, not only giving their time but paying their own way—I am sure that any person who stops to reflect upon these sacrifices must acknowledge that there can be no greater evidence of absolute sincerity and devotion given by any people to their faith and to the cause of God, as they understand it, than is given by the Latter-day Saints.

DISPOSITION OF TITHING.

I will read for your information some of the things that have been assisted by your tithing during the past year. The Saints themselves have contributed \$500,000, because it has been the custom for the Church to pay one-third only in the building of meetinghouses. During the latter part of the year, however, the Church has been doing one-half in the constructing of meetinghouses, and I would like to call attention to the fact that there are no applications now made for assistance from the Trustee-in-Trust, but what the different wards and stakes ask for one-half of the money needed to erect their meetinghouses and their schoolhouses,

and there are applications on file now with the Trustee-in-Trust for considerably above one million dollars. It is just as well for you to know that it is a financial impossibility for us to comply with all of those applications. Buildings cost today twice as much as they did a few years ago, so if a building that would cost \$30,000 three or four years ago were erected now it would cost \$60,000. In the past the Church has given ten thousand; today it is asked for thirty thousand, which is an increase of two hundred per cent. We can not possibly comply with all the requests, much as we would like to.

There has been appropriated for maintenance of meetinghouses in the various wards during last year \$254,108.59; for stake tabernacles, \$35,811.82; appropriations to the various stakes, \$167,410.96; for wards throughout the Church, \$444,763.60; for hospitals, \$70,121.00; for temple maintenance and construction, \$214,476.51; for the various missions, \$420,359.88; in addition to money contributed in these missions. Expended for charity, \$354,283.26. For education, the Church gave \$722,353.83, and the applications now for our schools amount to over one million for the coming year. We can not reach all that is required, but we will do as much as we possibly can. The total amount that has been expended in the various stakes, wards and missions of the Church funds, for the year 1919 is \$2,683,689.45.

I am reminded of the fact that in two more days we will be celebrating the 90th anniversary of the birth of the Church of Jesus Christ upon the earth in this last dispensation. Before the Church was organized there were a few people who believed in the vision that the prophet Joseph Smith had had as a boy, fourteen years of age. They also believed that he had been visited by heavenly messengers, that he had had years of instruction, and they believed beyond the shadow of a doubt, that he had in his possession the golden plates from which he was translating the Book of Mormon. They believed in the many revelations that God gave to him and which he wrote out and delivered to the few with whom he was associated prior to the organization of the Church. One of those revelations was to the prophet's father—it is brief and I will read it—given a little more than a year before the organization of the Church.

REVELATION TO THE PROPHET'S FATHER.

Now behold, a marvelous work is about to come forth among the children of men;

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day;

Therefore, if ye have desires to serve God, ye are called to the work,

For behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul;

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask and ye shall receive, knock and it shall be opened unto you. (Doctrine and Covenants, Section 4.)

Truly a great and marvelous work has come forth and been proclaimed in every land and in every clime all over the wide world. The gospel of Jesus Christ has been restored—by a personal visitation of the apostles Peter, James and John, laying their hands upon the heads of Oliver Cowdery and the Prophet Joseph Smith and ordaining them to the apostleship; by a personal visitation of John the Baptist, who baptized the Savior, laying his hands upon Oliver Cowdery and Joseph Smith and ordaining them to the Aaronic, or the lesser priesthood—the gospel is again restored to the earth, with the power and authority that existed in the days of the Savior. Millions of dollars in money have been expended for erecting and maintaining temples wherein ordinances are performed for the salvation of those who have died without a knowledge of the gospel. All these things bear witness of the inspiration of God to that man Joseph Smith, when he delivered this statement in a revelation to his father, that a great and a marvelous work was about to come forth among the children of men.

TRIBUTE TO LATTER-DAY SAINTS.

The readiness, the willingness, the spirit of sacrifice among the Latter-day Saints are an inspiration to those not of our faith. I had intended to read here this morning some of the very splendid things that were said in the United States Senate regarding the Latter-day Saints by the senators from Nevada, from Colorado and from Arizona. I did not intend to read anything said by our own senator from Utah, but I rejoice when men not of our faith can bear the testimony that these men did, respecting the loyalty of our people.

[President Grant here read selections from the speeches of the senators referred to. The tributes, in full, however, including the speech of Senator Smoot, are here given]:

BY SENATOR SMOOT, OF UTAH.

Mr. Smoot. Mr. President, I am not going to occupy more than about 15 minutes of the time of the Senate.

For over 16 years I have paid no attention whatever to any of the false and malicious newspaper reports and statements made against the so-called "Mormon" Church. The only excuse that I have to offer for doing so at this time is that I have received a request from members of a number of the principal clubs of the State of Utah to call the attention of the Senate and of the country to certain false statements published in different newspapers throughout the United States.

First, I desire to call attention to an article that appeared in the *New York World* of October 22, under the date line of London, October 21. This same article, I will state, was published in many other newspapers throughout the United States. It is as follows:

"Girls, Mormon Converts, Want to Leave England.—Fully 1,200 of them, Says Authoress, Have Asked Passports so They Can go to Utah."

"London, October 21.

"Winifred Graham, the well-known English authoress, who has

done much in this country to expose Mormonism, told the *World* correspondent today that fully 1,200 English girls have recently been persuaded by Mormon propagandists here to go to Utah. 'During the war,' she said, 'the Mormons made great headway in the United Kingdom. I hope the American authorities will prevent the departure of these girls for America. From reliable sources I learn that there are 1,200 of them anxious to sail immediately. Only last week one was bound over in a London police court for falsification of a passport in her efforts to go to Utah.'

"Winifred Graham is the pen name of Mrs. Theodore Cory. She sails on the *Baltic* October 29 as the British delegate to the World Citizenship Congress in Pittsburgh, which begins November 9. She will speak on Mormonism. Her anti-Mormon work here, she says, has caused her to be shadowed and threatened by the Mormons. United States consuls are on the lookout for any Mormon converts. Owing to the strict passport regulations there is little chance that any of these English girls will be able to sail. Some of the girls to whom passport vizes were refused recently were suspected of being Mormon converts."

Mr. President, I thought the time had arrived when the newspapers of the country would cease publishing such rot. How easy it is for any newspaper to send a representative to the Bureau of Immigration and find out just the number of immigrants entering the United States going to the State of Utah for any year in the past, and also to find out the professions and occupation of the immigrants, and the different classification of each as provided by the department. If the newspaper doing so wants to publish the truth it would never publish such statements as I have just read.

I went to the department, upon my attention being called to the newspaper article and asked for a statement of the number of immigrants for Utah for the years of 1917, 1918, and 1919. The statistics taken from the annual report of the Commissioner General of Immigration show some interesting facts. I have taken the State of Utah and compared it with the State of Colorado and the following is the result:

Profession.	Utah.			Colorado.		
	1917	1918	1919	1917	1918	1919
Professional	6	8	(*)	33	19	(*)
Skilled laborers	96	49	(*)	98	43	(*)
Miscellaneous occupations	501	202	(*)	448	185	(*)
No occupation (including women and children)	362	254	(*)	398	326	(*)
Grand total of all immigrants.....	965	513	588	977	573	738
Total of immigrants from England.....	118	48	(*)	136	56	(*)

*Figures not available.

The above table shows that the total number of immigrants with no occupation—including women and children—going to Utah was smaller on a percentage basis than the same class going to Colorado.

It also shows the percentage of English immigrants of the total which went to both states, the percentage being about the same.

Mr. President, the Commercial Club of Salt Lake City, the leading business club of the State of Utah, upon seeing this scurrilous article against the "Mormon" Church published throughout the United States, prepared and issued a statement, dated November 4, 1919, entitled "Refutation issued by the board of governors of the Commercial Club of Salt Lake City," which I desire to read, as follows:

A STATEMENT OF REFUTATION.

Issued by the Board of Governors of the Commercial Club, Salt Lake City. The attention of the Salt Lake Commercial Club has been called to the

appearance in newspapers in the United States, of a "syndicate article" bearing the date line of London, Eng., in some instances as "October 19", from the pen of one purporting to be George Selden, writer of the English metropolis, which is vicious, inconsistent and maliciously false in its accusations against the "Mormon" Church.

This article, sent broadcast through the United States, contains quotations credited to one Winifred Graham, to whom the article refers as a novelist, some of which are as follows:

"What is Mormonism doing in England? It works secretly as in America and snaps its fingers at law in both countries. This very minute the Church elders have twelve hundred girls ready for shipment to Utah.

"The Mormon Church pays the fares and offers excellent wages, but once it gets women over it uses them as it pleases. The war gave the Mormon elders their greatest opportunity for proselytizing. In the absence of the men folk and because of the deaths of thousands of soldiers, the women of the poorer classes fell easy victims. Secret meetings were held in homes that attracted the neighborhood without attracting suspicion.

"Every girl is baptized. They then become silent about polygamy, but they become either polygamous wives or slaves of the Mormon Church. Occasionally we hear of girls who are slaving on Mormon farms."

The Commercial Club of Salt Lake City, Utah, through its duly constituted Board of Governors, hereby desires that it be known that it has taken cognizance of and read these statements, which it brands as being vicious in intent and so obviously inconsistent as to be their own refutation, and they are scandalous, pernicious and false.

The Commercial Club, in line with its activities from the time of its organization, is critically persistent and thorough in its survey of conditions relating to the interests of our commonwealth and is fully qualified by its knowledge of facts to thus brand these sensational stories as unmitigated falsehoods.

The Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, is working in harmony with other institutions in Utah, ecclesiastical and civic, for the maintenance of the highest attainable standard of morality, and has made an enviable record in their accomplishment, as also in patriotic and devoted service to the country's needs.

This Commercial Club disavows and condemns with disapprobation equally strong the circulated falsehoods of "Mormon" interference in State or National politics. The "Mormon" people exercise their political rights and preferences in common with their fellow-citizens who are not of their faith; and this Club unhesitatingly affirms that the stories alleging "Mormon" control of political parties in this State or elsewhere are but myths and fables, without even the merit of apparent consistency to excuse their periodical re-telling.

(Sgd.) *Lester D. Freed,*
President Commercial Club,

H. N. Byrne	C. B. Hawley	A. N. McKay
H. M. Chamberlain	J. C. Howard	C. W. Nibley
Joseph Decker	S. R. Inch	F. C. Schramm
Lester D. Freed	Jas. Ingebretsen	M. H. Sowles
R. C. Gemmell	D. Carlos Kimball	Charles Tyng

(Board of Governors)

Mr. President, I protest against the libelous press matter that has been published throughout the country, that the blatantly heralded announcement of the falsehoods an English writer of fiction has come here to tell. The Church has nothing to conceal. I want the people of the United States to know that as far as polygamy is concerned it is dead, and scandalmongers in the future must find some other hobby to ride.

All I ask is that the "Mormon" Church and its adherents be judged by the fruit of the tree. No one can examine the record made by that people during the World War without coming to the conclusion that no more loyal people live on this earth. No call was made upon them without an immediate response, and not only for the amount asked for but for nearly double the amount in most every case. They not only furnished their quota of soldiers but in some of the calls 100 and 200 per cent more.

Mr. President, I would not have taken the time of the Senate to make this short statement if it had not been requested of me. I will say: The signers of the statement of refutation are at least three-fourths non-members of the "Mormon" Church, and they are the leading business men of the State. It seems to me that the people of this country ought now to understand the true situation and if the "New York World" or the "New York American" desires to learn the truth about the "Mormon" people, I will gladly pay all expenses of a representative of either paper, if it desired to make an honest investigation.

I am a Senator of the United States. I represent all the people of Utah and not any church as such. I have never felt called upon to defend the "Mormon" Church against false attacks, because I felt that sooner or later the truth would be understood by all the people. I am not making this statement as a representative of the "Mormon" Church but as a United States Senator.

The "Mormon" Church has been foully misrepresented from many sources in the past. I confidently look forward to the day when the "Mormon" people will be known as they are and not as represented.

BY SENATOR ASHURST, OF ARIZONA.

Mr. Ashurst. Mr. President, I am very glad that the Senator from Utah [Mr. Smoot] has spoken as he has. It was time for such a speech. A matchless maker of epigrams said that when "once a lie or a counterfeit statement gets into circulation it is well-nigh impossible to overtake it", and therefore I believe the Senator has done a service to his country in exposing this infamous slander, which has been published broadcast against so many worthy people.

When I read the article, I felt offended because there are in Arizona a large number of "Mormon" people, or people who belong to the Church of Jesus Christ of Latter-day Saints; and I would be false to that principle of fair play for which I have always pretended that I stood if I failed at this time to say a word on the subject.

It may be true that I do not understand fully the theology of the "Mormon" Church; but, Mr. President, the first church I ever attended was a "Mormon" Church. When there was no other church within 100 miles of the lonely frontier cabin where my parents lived, we found solace and comfort in attending the "Mormon" Church situated 9 miles distant. Our nearest—in fact, our only—neighbors for years were the "Mormon" people. Better neighbors no pioneer ever had. I am proud of the "Mormon" people. I am proud of the friendship that I have for them, and that I believe they have for me; and while, as I said before, I do not completely understand their theology, I am able to say here, in the Senate of the United States, that their church has elevated many intellects and purified many hearts in my State.

As pioneers in a new country, the "Mormons" are unrivaled. They are sober, industrious, frugal, honest. They are pre-eminently state builders; and today, if called upon to name a people who could most expeditiously transform a desert of swirling and heated sands into splendid fields and farms, I would unhesitatingly choose the "Mormon" people. In many places where once cacti lifted their thorny-arms into the brazen and heated air, "Mormon" industry has reared temples, hospitals, homes, factories, and schools.

Moreover, I never saw a "Mormon" I. W. W.; but I have, at some

county courthouses in my State, heard disgruntled, lazy, and indolent men who did not belong to the "Mormon" Church, sit on the steps of the courthouse and curse the Government and curse the President, while "Mormon" citizens were going into the same county courthouse to pay taxes without complaint.

Mr. Owen. Mr. President—

Mr. Ashurst. I yield for a question.

Mr. Owen. I should like to ask the Senator if it is not a tenet of the "Mormons" to teach and preach industry and thrift?

Mr. Ashurst. I am able to state that industry and thrift are amongst the foundation stones of the "Mormon" Church. Absolute and unquestioned obedience to law is a tenet of the "Mormon" Church. Respect for authority is one of the tenets of the "Mormon" Church. We need more of such people in these perilous times of the Republic; and again I would be false to every principle of justice and to every sentiment of gratitude if I failed to state at this time that when savage Indians galloped along by our pioneer homes, burning and murdering, plundering and scalping as they went, it was to the "Mormon" people that my defenseless but heroic parents went for refuge and defense.

So, Mr. President, I say the Senator from Utah has done well in "scotching" this falsehood, which has been given such wide circulation. I believe the American people are coming at last fully to understand the "Mormon" people. Their temples, schools, fields, homes, industry, frugality, their morality and their patriotism testify for them in more eloquent terms than the Senator or I could speak. Then, again, observe their Representatives in the House and in the Senate. Look at the high class of public servants they send here. I ask that the "Mormons" be judged as a people, judged as a religion, as the Senator says, by their fruits; and if they be judged by their fruits the verdict of the world will be in their favor.

It seems to me that the time should be welcomed in America when men shall not further be assailed because of their religion or lack of religion. Men ought not further to be assailed or discriminated against because of their particular view of how to follow the Master. America was built up, and one of the reasons why the migrations came from the old countries to these shores was that our ancestors desired to find a place to build free and strong states where such ignoble sentiments as bigotry could not survive.

Mr. President, I do not forget that this splendid domain of Arizona, one of the imperial states of this Union, came into being largely through the brave exploits of the "Mormon" people. When General Stephen Kearny was beleaguered near San Diego during the Mexican War, and it seemed as if the Mexicans were going to capture and annihilate him and his entire command, it was the "Mormon" battalion that marched all the long way from Iowa into Tucson, Arizona, and occupied in Mexican territory a domain we now know as the Gadsden Purchase, which was purchased by our Government in 1854. When the commanding officer, Lieut. Col. St. George Cooke, entered the Mexican town of Tucson and raised the American flag, he issued a pronunciamento, and I wish the German outragers had read that document before they invaded Belgium. The lieutenant colonel entering the city of Tucson, nearly 1,500 miles from civilization, said in his manifesto to the people of Mexico:

"We do not war upon civilians. We make war against men in uniform only. The property of individuals will be held sacred. All civil rights will be upheld. Those who obey the law and conform to order will be protected."

The command remained there some days to refresh itself and then marched on to the relief of General Kearny, who, as I said, was beleaguered and surrounded near San Diego.

So, Mr. President, the "Mormon" people, as pioneers, as state-builders, as statesmen, as people of industry and patriotism, in every department of life, compare well and favorably with the general mass of their fellow citizens. This much I feel I should have said; more than that I need not say.

BY SENATOR THOMAS, OF COLORADO.

Mr. Thomas. Mr. President, I am not and never have been a communicant of any church, and if I live to be as old again as I am now, I would not change. In my youth I was greatly impressed with a remark of Gibbon, that "all religions are to the vulgar equally true, to the philosopher equally false, and to the statesman equally useful," and the experience of mature years has served to deepen the impression. I have never been able to reconcile the tenets and doctrines of all religious faiths with that spirit of persecution and fanaticism they develop toward each other, and which has so many times culminated in destructive and decimating wars. I believe in religious toleration, without any conditions whatever, except those required by the tenets of morality and of law and order. Hence I have remained aloof from identification with any faith.

Up to this time I have never found occasion to publicly defend the "Mormon" people, because it has not seemed necessary; but I can not allow the occasion to pass without paying tribute to their morality and usefulness, not only to their own communities, but as exemplars to the whole country in perilous times like these.

Mr. President, when respect for the law is the exception and not the rule, when the different forces of society are so antagonistic that the political structure is menaced with danger, it is refreshing to note that the adherents of this faith have at all times been the advocates and the exponents of peace, of justice, of law, and of order; and however just the criticisms aimed against former institutions, the fact remains, as established by more than half a century of practice, that the communities professing the "Mormon" faith are among the best and highest exemplars of American citizenship.

During the war there was much disloyalty in America. Scarcely any commonwealth was entirely free from it. During the war resistance to the draft occasionally punctuated our dispatches, and the expression of toleration or friendliness to the enemy was one of the commonest of occurrences. But during that critical period upon no occasion which I can remember did the people of Utah, "Mormon" and Gentile, fail to whole-heartedly, loyally, and enthusiastically respond to every call made by the Government for soldiers or for money. Not in a single instance did this people falter. Their splendid youth were given freely to our armies, and the blood of their boys sanctifies the soil of every battle field in France.

Every loan drive was responded to, not by the quota, but far beyond it, and in everything that contributed to good citizenship, to patriotism, to loyalty, and to love of country, these people were ever conspicuous; and it is due to them, as one of the representatives from a neighboring state wherein many of these people are located, and are among our best citizens, that I should say so.

We have not many "Mormons" in the State of Colorado. Some years ago a settlement was established in what is known as the San Luis Valley. It has grown, it has flourished, it is prosperous. Its people are law-abiding, they are industrious, they are hard working, they pay their debts, they obey and support the authorities. Bolshevism, anarchism, and socialism are foreign to the atmosphere of that community. They can not take root in such a soil.

These people are today, therefore, one of the pillars of the social, economic, and political systems of the country, whose removal might imperil the entire structure of our social, economic, and political life. Their faith I am not concerned with; their character and their achievements are a credit to them and an incalculable benefit to the country.

BY SENATOR HENDERSON, OF NEVADA.

Mr. Henderson. Mr. President, I wish to express my approval of and join in all that has been said by the senior Senator from Colorado [Mr. Thomas] relative to those of the "Mormon" faith. We have in eastern Nevada a number of "Mormon" settlements. I have visited a number of them. I wish to say that there are no better citizens in the country than those of that faith. In one community that I know of, established over 40 years ago, there has never been a jail. I believe that is true of the others. These people never have any use for jails. Where they go, law and order prevail, and thrift and economy are taught and practiced.

Mr. President, the record of the "Mormon" people, throughout the war has been without a blemish. Their sons were amongst the first to enlist and their quota was quickly filled. They oversubscribed their proportion of Liberty bonds. Their patriotism has been of the highest order and without question.

There is much that can be said in their favor, Mr. President, but I shall not detain the Senate longer, as there are some Senators waiting to address the Senate on the proposed reservation to article 10. I am glad, however, of the opportunity to express my disapproval of the attack directed against the "Mormons" referred to by the Senator from Utah [Mr. Smoot].

I thank the Lord that these Senators can truthfully pay such tributes to our people.

I wish to lift my voice and to warn every member of the Church of Jesus Christ of Latter-day Saints against the destruction of the property of any man, of any corporation or of any city in these United States of America.

LATTER-DAY SAINTS WORK AGAINST DESTRUCTION OF PROPERTY.

Property is the fruit of labor; property is desirable, it is a positive good in the world; that some should be rich shows that others may become rich and hence is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."—Abraham Lincoln.

There is an evil rampant, at the present time, among some who are teaching that it is justifiable to destroy property, and even to destroy life in trying to accomplish their purposes, and I desire to lift my voice, with all the ability and with all the power with which God has endowed me, against anything of this kind. I have been criticized and letters have been written to me by professed Latter-day Saints, finding fault with my remarks at the last conference, about upholding the law; and the only answer that I desire to give to these criticisms, as I have not taken the time to answer the letters, is to read again the identical words that I delivered when I stood here before you six months ago. They were not premeditated or thought out and I have concluded that I could not do any better than to read them, word for word, and say they are my sentiments today;

MUST RESPECT RIGHTS OF OTHERS.

As Latter-day Saints we have what is known as The Articles of Faith, and one of them reads: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law," and no Latter-day Saint can in very deed be a Latter-day Saints if he does not

honor and sustain and uphold the law. Nearly all over the world, at the present time there is a spirit of lawlessness, a spirit of ridicule, and a lack of respect for the men who hold positions.

I want to say that I am perfectly willing that men shall join labor unions, that they shall band together for the purpose of protecting their rights, provided they do not interfere with the rights of other people. Life, liberty, and the pursuit of happiness belong to all people in the United States, according to the laws of our country, and should, upon all the face of the earth; and I say that, to my mind, a provision in a labor union is all wrong that favors boycotting and the laying down of tools or the quitting of employment because a non-union man obtains employment while exercising his God-given right to stay out of a union. Men who have that kind of a rule have a rule that is in direct opposition to the laws of God. There was a battle fought in heaven—for what? To give to man his individual liberty. An attempt to take the agency of man away is made when he does not see fit to join a union, and when men in that union, without any complaint or grievance, strike because a non-union man is employed.

Now, I'd better not say any more, perhaps, on this question, or I may offend somebody, I may hurt somebody's feelings; but it is the God-given right of men to earn their livelihood. The Savior said it was the first great law or commandment to love the Lord with all our hearts, and that the second was like unto it, to love thy neighbor as thyself. That is the doctrine for every true Latter-day Saint. How much love is there in starving your neighbor because he will not surrender his manhood and his individuality, and allow a labor union to direct his labor? Mighty little love, mighty little of the gospel of the Lord Jesus Christ in any such a rule! I hope to see the day when no Latter-day Saint will join a union unless the union eliminate that clause from its rules. I am not going to ask them to leave their union. I am not going to lay it down that they must, that it is the mind and the will of the Lord for them to leave a union. I want, as I said here two weeks ago, to give every man his free agency, to give every man the right to act as he thinks proper, but I cannot see how a Latter-day Saint who is a member of such a union can get down on his knees and pray for God to inspire and bless him, to bless the Saints and to protect them and then be a party to allowing one of his own brethren to go, year after year, without employment, because that brother will not surrender his manhood and join a union with him. There is none of the Spirit of the Lord in that, to my mind. That is exactly the way I see it.

I desire, as stated, to emphasize and re-emphasize those statements delivered here six months ago. I believe that it is the absolute right of men to combine together for their protection, for their advancement, for their welfare in unions, but as stated here, I deprecate the idea of their undertaking to dictate to those who will not join them. I believe this is all I desire to say upon that subject.

PROGRESS IN THE MISSIONS.

Since we last met here, it has fallen to my lot to hold meetings in the Central States Mission, in the Eastern States Mission, in the Canadian Mission, and three times in various parts of the California Mission. It has fallen to my lot to visit the capital of our Union and to hold a meeting there. It has fallen to my lot to visit some of the stakes of Zion, especially two in Arizona, the Maricopa and the St. Joseph stakes, and to hold a meeting in the capital of Arizona. I wish to say that I rejoice in the wonderful change of sentiment regarding

the Latter-day Saints that has come to people wherever I have met with them during the past six months. In addition to these visits I have had the privilege of visiting the Hawaiian Islands, with some of the brethren of the general authorities, and of dedicating there to the Lord one more temple for holy ordinances for the salvation of the dead. And I want to bear witness to the Latter-day Saints that there was, with our small party on that trip to the Hawaiian Islands, in the dedication of that temple, in the various services that were held there, lasting for a number of days, the inspiration of the Lord God Almighty, and that we were blessed abundantly, beyond our power to tell. There is something that no mortal tongue can tell, when an individual realizes and knows that while proclaiming the gospel of our Lord and Master Jesus Christ he has been blessed by the inspiration of the Lord; and that was our experience in dedicating another temple to the Lord in that far-off land. The Hawaiian people have a dark skin, but their hearts are white, their loyalty to God is perfect, and the Lord Almighty has abundantly blessed many of that people by giving to them an absolute knowledge of the divinity of the work in which we are engaged.

RESPECT GROWING FOR OUR CHURCH.

I am thankful that wherever I have traveled during the past six months I have found a feeling of respect, a feeling of love in the hearts of many for the Latter-day Saints, in the hearts of those not of our faith. I heard many very splendid compliments while in Washington by members of the president's cabinet, by senators and representatives, and by officials of the government in the Federal Reserve banking departments, and in others, wherever I went, and with all the people that I met, bankers in New York, Chicago, San Francisco and other cities, I heard good things said of the Latter-day Saints; we are coming into our own, so to speak. Our character is becoming known, and no longer can men lie about the Latter-day Saints, or women either, and get away with the lies with the great majority of the people in our country.

While our reputation has been bad, this reputation has come to us, how? Because of the lies, as a rule, by men who have been excommunicated from this Church. No loyal, patriotic American citizen wants the people of our country to be judged by the Benedict Arnolds that the country has produced; but the men of America desire that our country shall be judged by its achievements, by the men who have been loyal to that God-inspired instrument, the Constitution of our country. All we ask of any people upon the face of the earth is that they shall judge the Latter-day Saints by Joseph Smith, the prophet of the living God, by the record that he made in the few short years that he stood at the head of the Church. The Church was organized in 1830, 90 years ago, and he presided over it for only 14 years. The accomplishments of those 14 years under his administration, what he did, and what he left to the Church in the wonderful revelations that

he gave to us, in the translating of the Book of Mormon, that sacred Scripture of the forefathers of the American Indian, and the wonderful labors that he performed, these stand as a monument stamping him, in very deed, a prophet of the living God. No man without the inspiration of God, in 14 short years, could have accomplished what Joseph Smith did; could have laid the foundation of this great work to which you and I belong. And as the years come and go, men are beginning to recognize the greatness of the labor he performed.

MAKE SACRIFICES FOR GOSPEL.

I remember as a boy that I borrowed a book from the Thirteenth ward Sunday School library; it was on the evidences of Christianity by Dr. Paley, and I remember among other things, in that book, that he stated that the strongest evidence of the divine mission of the Savior of the world was the absolute loyalty of those who embraced Christianity, and their willingness to lay down their lives, if need be, for the testimony that they possessed of the divine mission of the Savior. I remember thinking as a boy: If that is the strongest evidence, of men being willing to lay down their lives and to voluntarily make sacrifices and to stand up under persecution, then that same identical evidence applies to the divine mission of the Prophet Joseph Smith. The Latter-day Saints were driven from city to city, county to county, state to state, and finally beyond the confines of the United States to the Rocky Mountains, then Mexican territory. They could have had immunity, they could have dwelt in peace, had they renounced their faith; but our fathers and our mothers had received the witness of the Holy Spirit and they knew that Jesus was the Savior, they knew that Joseph Smith was in very deed a prophet of God. The Lord Almighty had implanted in their hearts a knowledge that God did, one hundred years ago this spring, appear to a boy; that he did speak to that boy; and that when the boy asked of our Father in Heaven, "Which of all the religious denominations in the world is the true Church of Christ?" in answer to that question our God and our Father pointed to the Savior of the world and said: "This is my beloved Son, hear Him." The Savior of the world told that boy to join none of the sects, that they had all gone astray, that they were teaching for doctrine the ideas and the commandments of men, and that they did not have the true Church of Christ. When that boy returned from that wonderful and marvelous vision, the greatest event in all the history of the world, excepting only the birth and death of the Savior, his mother saw that there was something strange about his appearance and asked him some questions; and he simply answered, in substance, and said to his mother (who was a Presbyterian): "Mother, there is one thing I know now, and that is that the Presbyterian church is not the Church of Christ."

When he related his vision to ministers and others the boy was ridiculed.

Three years later an angel of God appeared and told him there was buried in the hill Cumorah some golden plates containing a record,

a sacred record of the forefathers of the American Indian, and that he should be the instrument in the hands of God of translating those plates. The angel gave him many wonderful instructions and quoted much Scripture to him; then disappeared. He returned and repeated his instructions and disappeared. He returned again and repeated those instructions, the three visitations occupying the entire night. The next day when that boy went to his work in the field with his father, having had no rest during the night, his father saw that he was not feeling well and told him to go home; and as he was climbing a fence he fainted, but he was aroused from his faint by the voice of the messenger who for the fourth time repeated all that he had said during the previous night, and told him to go back to his father and tell his father all that he had heard and seen. This he did, and the boy's father answered: "This is of God. Listen to the teachings of the angel." The boy visited the hill Cumorah; he saw the plates and was instructed by the messenger to come there once a year for four years, to be instructed by that angel of God, regarding the great and marvelous work that was to come forth in the last days. At the end of four years the plates containing the record were delivered to him by the angel Moroni. He translated those plates, and the translation is the Book of Mormon.

VAST MULTITUDE HAVE TESTIMONY.

O but, says one, I don't believe a word of it. There are thousands, there are tens of thousands of men and women, from the midnight sun country in Scandinavia to South Africa, all over Europe, from Canada to South America, in every state of the Union of the United States, upon the islands of the Pacific, who stand up and in all humility bear witness before high heaven that God has given to them a knowledge that Joseph Smith did see him, that Joseph Smith did see the Savior of the world, that Joseph Smith was visited by angels of God, that he was ordained to the apostleship, that he did in very deed commune with the Savior of the world, that he was a prophet of the living God. All the non-belief, all the lack of faith of all the people in all the world cannot change that fact, if it be a fact, and God has given many of us a knowledge, an absolute knowledge that it is a fact, that Joseph Smith was a prophet and that this Gospel, called by the world "Mormonism," is in very deed the Gospel of the Lord Jesus Christ.

TESTIMONY OF PRESIDENT JOSEPH F. SMITH.

I want to read one of the latest testimonies regarding the divinity of this gospel, given from this stand by our late beloved Prophet, Joseph F. Smith, as to where divine authority exists today:

The Church of Jesus Christ of Latter-day Saints is no partisan church. It is not a sect. It is the Church of Jesus Christ of Latter-day Saints. It is the only one today existing in the world that can and does legitimately bear the name of Jesus Christ and his divine authority. I make this declaration in all simplicity and honesty before you and before all the world, bitter as the truth may seem to those who are opposed and who have no reason for that opposition. It is nevertheless true and will remain true

until he who has a right to rule among the nations of the earth and among the individual children of God throughout the world shall come and take the reins of government and receive the bride that shall be prepared for the coming of the Bridegroom.

Many of our great writers have recently been querying and wondering where the divine authority exists today to command in the name of the Father and of the Son and of the Holy Ghost, so that it will be in effect and acceptable at the throne of the Eternal Father. I will announce here and now, presumptuous as it may seem to be to those who know not the truth, that the divine authority of Almighty God, to speak in the name of the Father and of the Son, is here in the midst of these everlasting hills, in the midst of this intermountain region, and it will abide and will continue, for God is its source, and God is the power by which it has been maintained against all opposition in the world up to the present, and by which it will continue to progress and grow and increase on the earth until it shall cover the earth from sea to sea. This is my testimony to you, my brethren and sisters, and I have a fulness of joy and of satisfaction in being able to declare this without regard to, or fear of, all the adversaries of the truth.

We heard sung here three verses of the hymn, "O, say what is truth?" and I request that in the future the choir sing all four verses, and not omit the last.

OH, SAY, WHAT IS TRUTH?

O, say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce,
And priceless the value of truth will be,
When the proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire:
Go search in the depths where it fluttering lies,
Or ascend in pursuit to the loftiest skies:
'Tis an aim for the noblest desire.

The scepter may fall from the despot's grasp,
When with winds of stern justice he copes:
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.

CLOSING TESTIMONY.

And I bear witness to you here today that we have the truth, that God has spoken again, that every gift, every grace, every power, and every endowment that came through the Holy Priesthood of the living God in the days of the Savior, are enjoyed today. God lives, Jesus is the Christ, Joseph Smith was a prophet of the true and the living God. "Mormonism," so called, is in very deed the gospel of

the Lord Jesus Christ. God has given me a witness of these things. I know them and I bear that witness to you, in all humility, and I do it in the name of the Lord Jesus Christ. Amen.

The choir and congregation sang, "Praise to the man who communed with Jehovah." Three verses were sung and President Heber J. Grant stated that hereafter he would like to have the fourth verse sung by the choir whenever sung in his presence. He then read the last verse of the hymn.

PRESIDENT ANTHON H. LUND

I hope that the remarks I shall make can be heard by you. I know you are all able to hear our President, and we all rejoiced in the strong testimony that he bore of the truth of the gospel as revealed through the Prophet Joseph Smith. I felt thankful that in my heart I could say "Amen" to that testimony.

THE LATTER-DAY SAINTS NOT RECOGNIZED BY THE WORLD AS CHRISTIANS.

Ever since I can remember, almost, I have had a testimony of the truth of that which the world calls "Mormonism." I know it is the gospel of Jesus Christ and I know that men upon the earth hold the power of the holy Priesthood, which enables them to perform the ordinances that are given for the salvation of men. How thankful we ought to be that the Lord has given us this knowledge concerning his will and what he wishes us to do. We have not been recognized by the world as being a Christian people; but we do claim that if there be any people upon the earth who believe in Jesus Christ as the Savior of the world, it is the Latter-day Saints. How strange it is, when men have read our articles of faith, that they can believe that the "Mormons" are not Christians! When I say "Christians" I mean those who believe in Jesus Christ.

THE SAINTS BELIEVE SINCERELY IN JESUS CHRIST AND TRY TO OBEY THE COMMANDMENTS OF GOD.

We know that he is the Son of God; we believe in him as the Redeemer of the world and as the Savior of mankind. That we are not Christians is held by the world. In their so-called Christian conventions, they do not wish to hear anything from us. Notwithstanding the fact that they did admit heathens, or men not believing in God, to come and give their religious beliefs to the Convention of Religions, yet they were not willing that we should explain our belief. However, we are trying to reach the hearts of the people. Our missionaries go out by the hundreds and thousands into the world. They seek to reach the people; they go from door to door, patiently enduring the mocking remarks that are made concerning them; and yet

they are always willing to explain what the Lord has given them, and to declare the message which they have for all mankind.

We, brethren and sisters, have received the gospel, and all of us ought to feel that we owe the duty to our heavenly Father and to our fellow men to make known unto them what the Lord has shown us. We must be careful to so live that the Spirit of the Lord is alive within us. We must try to live according to the commandments that our heavenly Father has given us. We know that they are for the betterment of men.

I was pleased to read the remarks of Senator Ashurst and others in the Senate of the United States. I know that what they said concerning this people is true. They knew the truth of these things, and they were brave enough, in spite of the opposition of the world, to speak as they did regarding the Latter-day Saints. There are many others who believe the same, but are afraid to bear their testimony of what they know. I pity such; but I honor those who are brave enough to express what they know to be true concerning a people, even if that people should be like the people of old that Paul tells us "were everywhere spoken against." If they will search and investigate, they will find that the Latter-day Saints, as a people, try to live their religion, and to keep the commandments of God, that they are prayerful and try to seek the Lord early and late to obtain power and strength from him to carry out that which they know to be right.

THE SAINTS ENJOINED TO ATTEND SACRAMENTAL MEETINGS.

During the past year we have had much to be grateful for. We are especially thankful to know that the people are living their religion and are showing in their works that they are in earnest. If I should find any fault with our people, it is this, that they should be more attentive to quorum meetings of the Priesthood and to sacrament meetings. In some places there can be but little fault found; while in others, there seems to be some carelessness about attending our meetings. Now, brethren and sisters, we cannot develop in godliness without going to the meetings. We should be present to hear the servants of God and to partake of the Sacrament of the Lord, and renew our covenants with him, showing that we are willing to take upon us his name and keep his commandments. It gives us strength to do so; but by staying away from sacrament meetings, we gradually grow careless, and we think that we cannot be edified by attending them. Do not go to meeting just because a good speaker is going to talk, but go to the meetings as the Lord has commanded that on the Sabbath day we should go to the house of prayer and offer our oblations to the Almighty. Do not let us be lacking in this nor in other duties.

THE LORD BLESSES THOSE WHO PAY AN HONEST TITHING.

You heard how much had been expended last year for different things to uphold the work of the Church. This shows that the Saints

have attended to the duty of paying their tithing. There are those, however, who ought to be encouraged to obey that law more strictly than they do. We honor those who are honest with the Lord, who pay their tithing which they owe unto him. Those who do so will feel blessed. They are not the ones who complain of how the tithing is spent, but they feel blessed in paying a tenth as the tithing of their income, knowing that the Lord sees what they are doing, and knows their hearts, and they will receive their reward for so doing. We would like to encourage all to obey this law, whether they owe a few cents or many dollars. They should remember the law of tithing and remember that the Lord blesses those who pay an honest tithing, be it little or much.

WARNING AGAINST FOLLOWING FALSE TEACHERS.

There are some who think they are in advance of the rest of the people, and they are trying to strike out in certain different courses. I would like to say to the Latter-day Saints: Let no one deceive you, let no one draw you away from the pale of the Church; for within it there are the servants of the Lord who have been authorized to administer unto you and to perform the ordinances of the gospel. You will not find that authority outside of the Church. If one pretends that he is the one "great and mighty," or that he has power to start a new church to improve on this, examine carefully before you take a step away from the Church. You will not be happy if you follow such men. True happiness will come to you if you keep the covenants which you have made with the Lord. The covenants that we have made, at the time we were baptized, in holy places, are all for our good to help us to come nearer to the Lord and to know his will. As we have made covenants to do his will, let us not forget what we have promised to do. There is a joy in knowing that we are fulfilling our duty, and there is sorrow in our hearts when we feel that we are not doing it. Of course, by continuing in negligence, our conscience may not smite us so much as at first; but let us all listen to that monitor which the Lord has given us; listen to the whisperings of the Holy Spirit and try to so live that we may feel, by the Spirit of God that we are acceptable in the sight of the Lord.

THOUGHTS ON THE FIRST VISION AND WHAT FOLLOWED.

There has been some reference here today to the first vision of the Prophet Joseph, which we look upon as the dawn of this last dispensation, the dispensation of the fulness of times. It was indeed the beginning, the very initiating of this work; and the Lord chose an instrument, not learned and educated, but a man who was willing to do that which he should be commanded to do. He had full faith in the Lord and was ever ready to offer himself and his time for the up-building of this work. We just sang a beautiful hymn about him. He did accomplish a great work during the short time that was given

him to live, after the Church was organized and those years preceding the organization of the Church. How much we rejoice to read what he did! He was poor, he had to work for his living, and yet the great task of translating the Book of Mormon was given unto him. Some have thought: "Well now, the Lord owns everything; why did he not bestow enough upon the Prophet so that he could do his work more easily?" Not so; the Lord gave him a task to do and he gave him his Spirit also that he might have strength to do it. He raised up friends to the Prophet who were willing to help, even with their temporal means—such a man as Martin Harris, such men as David Whitmer and Oliver Cowdery. They came to his help before the Church was organized. Full of faith, they were willing to assist him, and with this help, the Prophet was enabled to translate those ancient writings and to publish the Book of Mormon unto the world. Many have studied that book and have tried to find some fault with it. Now, in reading it, we see that it covers a period of about a thousand years, relating to the Lamanites and Nephites, and a much longer time to those who left the Tower of Babel, the people of Jared and his brother. Yet by the search of critics they have not been able to find any anachronism or wrong time in its chronology. The whole book is a unit, although it was written by a number of writers. They were inspired by the Lord, as were those who wrote the holy Scriptures, called the Bible. The holy Scriptures called the Book of Mormon were written by different men, prophets of the Lord, and they were all true men. The book is a unit as to doctrine and as to the spirit that goes through it.

I have referred to the men who helped the Prophet Joseph. They bore a strong testimony concerning the truth of that book. They knew they had seen the engravings that were on the plates. They knew that they were translated correctly, because a voice from heaven had so declared, and an angel from heaven had shown these things unto them. After that these men could not say that Joseph Smith had deceived them. They knew for themselves that the testimony which now appears in the front of the book was true. Notwithstanding the fact that these men became careless, and some fell into transgression and were cut off from the Church, yet they continued to bear a truthful testimony of what they had written in that book. Two of them came back into the Church.

One of them, David Whitmer, remained outside of the Church until his death; but hundreds of visitors came to him, knowing that he was not what they called a "Mormon;" that is, that he did not belong to the Church, and they thought they would get what they desired as the truth from him; but he was always ready to bear the testimony that he saw the plates, and even on his death bed he bore that testimony.

Martin Harris, we know, came here and from this stand has borne his testimony to the truth of the translation of the Book of Mormon from ancient plates.

Oliver Cowdery came to the Church when it was at its lowest

ebb, I may say, when it looked as if the Church was not able to continue as a Church; for the people had been driven into the wilderness, and several divisions had taken place and members had been scattered; but he came to the little branch at Council Bluffs and asked simply that he might become a member of the Church. He did not join the Church to become a leading member in it or to hold a big office. He came because he did not dare to die outside of the pale of the Church, and he did not live many months afterward. But he bore the testimony to that congregation that the gospel is true, that he had seen angels, that Joseph and he had been ordained to the Priesthood, both the Aaronic and the Melchizedek Priesthood. This testimony he bore to them and he asked forgiveness for the past and, like any other member who had been excommunicated, he asked, penitently that he might come into the Church and become a member with the rest of them.

While, as it has been said, three of the witnesses left the Church, yet they always bore that faithful testimony that the Book of Mormon was true. They had helped in the translation and in the publishing of the book, and it is before the world. Oh, how many glorious truths it contains! It is indeed an inspired work, and what the Prophet Joseph received and gave unto us we all bear the testimony is true; and while some people may have thought they were new doctrines, because they were not understood by the world, we have found them to be true principles, and since that time we have proved them to be such.

THE SECOND VISION AND VICARIOUS WORK FOR THE DEAD.

At the second vision that the Prophet Joseph received, when the angel Moroni came to him and told him about the Book of Mormon, or rather the plates that were concealed in the Hill Cumorah, he also told him things that Joseph, perhaps, could not fully understand; and, in order, that the young man might not forget what he was told, the angel repeated them three times, spending the whole night with him. Among the things that were revealed to him was the principle of vicarious work for the dead, and the principle of the gathering of the people, principles of our Church that are unique to it. These were given by the angel Moroni. He also read from the book of Malachi about the hearts of children being turned to their fathers, and the fathers' hearts to the children. He read to him the eleventh chapter of Isaiah, which refers to the gathering; and other principles he explained to the young man. Today we have heard read how much has been given for temples and for temple buildings, and this shows that the Latter-day Saints believe in the principle revealed to the Prophet Joseph as early as 1823. And just before his death, how interested he was in this work! He saw the great necessity that there was for the Saints to turn their hearts to the fathers, so as to avoid the curse that otherwise would come upon the earth. We have felt this today. We have gone into the temples, we have labored for our dead and

we have had the witness in our souls that the Lord accepted of the work. Many people have told me what they have heard and seen in the temples. Names have been given to them of persons they had forgotten, who wanted their work done. How interested the people have been in searching for their genealogies! We must thank the genealogists of the world also, because they have come to our help. They have spent a great deal of money in publishing genealogies, especially here in the United States; also in England. They have begun the same work in other countries, too. The spirit is upon them; their hearts are turning to their fathers. I know they do not believe in the necessity of doing work for them, but we believe that it is a necessity; and it is a joy and blessing to us to do this.

THE RESURRECTION OF JESUS CHRIST.

Today we celebrate the resurrection of our Savior. This is indeed one of the most hope-inspiring events that ever took place. Men have believed in life after death, but the real truth that there is such a thing as a resurrection was given by our Savior. The testimony has come to us that many saw him after he was resurrected. Some have argued that the resurrection is not possible; that we have never seen a person who has come back to us from another world, nor have we seen any who has seen such a person, and they argue that, therefore, it cannot be possible that anybody was ever resurrected.

Now, if we are to judge only by what we have experienced ourselves, I fear our knowing would be very small. We take the sayings of men, the writings of men and we believe what they have said and written. By this means we have extended our field of knowledge. It would be a very narrow conception to argue that things that we have not seen cannot be true. We have the testimony of twelve men who saw the Savior after his resurrection. We have the testimony that five hundred men beheld him at one time. Ten times he was seen after his resurrection. His apostles and disciples felt very down-hearted when they saw that he suffered death on the cross; but they rejoiced when the testimony came to them that he was risen, and especially when they saw him, when they could feel of him and listen to his words. These men went out into the world preaching Christ and him crucified. They were not afraid to bear that testimony to the world. You might say that twelve men could conspire to tell a lie, but we have never heard of a number of men doing so, when they were promised only martyrdom and no honor among the people, also that they should be brought up before judges, and be jailed and scourged for their testimonies—you have never heard of men conspiring together with such a future before them, if that which they declared was not true. But they knew it was true. Peter, though he did falter once and denied the Savior, was still a brave man. He never faltered after Jesus had given him the mission to look after the Saints, to feed his lambs and sheep. More than thirty years he continued to labor and all the time knowing that Jesus had told him how

he should die; that he would have to suffer martyrdom. He did not say it in those words, but he told him that another should gird him and carry him whither he would not. He alluded to the death which Peter would suffer. When it came to the real point, Peter went gladly, only he said at the very last moment, according to the legend, that he was not worthy to die as the Savior had died on the cross, and he asked that he might be crucified with his head down. Of course, this is a legendary story that has come to us, but it shows us that he suffered death; and his life was given as a witness of the truth that he had proclaimed all the way through.

Paul had been a persecutor of the Saints, but was converted by the vision of the Savior on the way to Damascus; he knew then that Jesus of Nazareth, the man who had been crucified, was indeed the Son of God, and he bravely continued his labors until at last he too gave his life in defense of the truth. These men saw the Savior. Thomas, the doubter, was not willing to take the testimony of his brethren, the apostles; but Jesus appeared where he was and told him to feel of the wounds. Then Thomas declared that he was the Lord. He was willing then to believe. Jesus gave him a gentle rebuke by saying: "Blessed are those who believe, though they have not seen."

We believe many things that we have not seen, many things that have come to us by the Spirit of God, and they have been made as plain to us as knowledge obtained by our five senses could be. We have received, by the Spirit witnessing to our spirit, the truth of these heavenly things that have been given to us.

THE SAINTS WARNED TO BE FAITHFUL TO THE END.

Brethren and sisters, let us continue to be faithful, whatever it shall cost. Remember the long eternity before us, and that by being faithful in keeping the Lord's commandments and keeping our covenants, the celestial glory will be obtainable by us. Let us not forfeit the great opportunity the Lord has given us, but remember that he sees us; we walk as in his sight, and he knows us. We cannot deceive him. Let us walk honestly and uprightly before him and then, brethren and sisters, I know that the great object for which we are striving shall be obtained by us—an entrance into the celestial kingdom and a return to our heavenly Father will be our lot. God bless you all. Amen.

Miss Louise Watson, Miss Edna Gothberg, and Lola Edwards, sang the trio, "Lift Thine Eyes," (Mendelssohn.)

PRESIDENT HEBER J. GRANT

There is so little time left that we will not impose on anyone of our speakers by asking him to try to concentrate his thoughts and condense his remarks to occupy the few minutes that remain. Perhaps

I can overrun the time myself without creating much criticism, so I will take the time and a few minutes beyond.

THE "ERA" AND "THE VISION" BY EVAN STEPHENS ENDORSED.

I hold in my hand the last issue of the *Improvement Era*. I read it, from cover to cover, before it was printed, when it was in proof sheet form. I am very grateful to the men and women who have written for this number, every article of which refers to the vision given to the Prophet Joseph. The words of the sacred historical cantata entitled "The Vision," written by Professor Evan Stephens, which will be sung here tomorrow night is also recorded in this number. I have requested the *Deseret News* to print ten thousand extra copies of this issue of the *Era*. I think that every person who believes in that wonderful vision ought to get this number of the *Era*.

STATISTICAL ANNOUNCEMENTS.

Since our last General Conference the following changes have occurred in stakes, wards and missions.

NEW MISSIONS.

Danish mission, Carl E. Peterson, president.
 Norwegian mission, Andrew S. Schow, president.
 Chihuahua mission, Joseph C. Bentley, president.

NEW WARDS.

Lost River ward, Lost River stake; Colonia Chuichupa ward, Juarez stake; Rigby Second ward, Rigby stake; Lehi Fifth ward, Alpine stake; Starrh's Ferry ward, Burley stake; Jackson ward, Burley stake; Stockton ward, Tooele stake; Mountain Home branch, Woodruff stake; Thatcher West ward, St. Joseph stake; Clay's Springs branch, Snowflake stake; West Tintic branch, Tintic stake; Nibley ward, Hyrum stake.

NEW PRESIDENTS OF STAKES.

Parowan stake, Henry W. Lunt, president; succeeded Wilford Day.
 Utah stake, Thomas N. Taylor, president; succeeded Joseph B. Keeler.
 Ensign stake, John M. Knight, president; succeeded Richard W. Young.

NEW STAKE CLERKS.

St. Johns stake, Dewey Farr; succeeded Levi S. Udall.
 Granite stake, Milton H. Ross; succeeded Wm. McEwan.

STAKE PRESIDENT DIED.

Ensign stake, Richard W. Young.

BISHOPS DIED.

Timpanogos ward, Utah stake, Otto J. Poulson.
 Vineyard ward, Utah stake, William Varley.
 Sugarville ward, Deseret stake, Norman Stillwell Anderson.

IN MEMORY OF RICHARD W. YOUNG.

As announced, Richard W. Young, President of the Ensign stake, and a Brigadier General in the United States army, has passed away, by death, since the last conference. He spoke at the overflow meeting

in the Assembly Hall, on the afternoon of October 5, 1919, and I desire to read a few words from that address:

I was just looking over that wonderful poem, "The Seer," written by President John Taylor, that remarkable, splendid father of President Frank Y. Taylor who is here today. I find written there, concerning the Prophet Joseph, that

"He shared their joys, their sorrows too,
He loved the Saints, he loved Nauvoo."

I have been away from this people long enough to develop a strong love for the Saints of God; the good people, who make up the congregations of the Church are the dearest people in all the world to you and me. There is no experience that touches my heart more deeply than the sight of the face of a good old brother or sister whom I have known, and known to be faithful for many years. I share their joys and their sorrows too. I deeply love the Saints and their association, and am proud of being a member the Church of Jesus Christ of Latter-day Saints.

I was thinking during the noon hour how much reason we all have to be proud of the record of the Church. When you stop to think about it, you must conclude that this Church has been right throughout its whole history upon all of the important moral questions that have affected our welfare. In the nature of things there is not within the United States a people more patriotic than the Latter-day Saints. I know of no sect that assumes the position that the constitution of the United States was written as it were by the very finger of God. Surely that belief is an inspiration to the highest patriotism. You remember reading in the history of the Church that this people were accused in Missouri of being opposed to slavery. In that slave-holding state such an attitude became one of the reasons of our persecution and drivings. You remember that the first message that flashed across the completed telegraph line from here to the Atlantic ocean was a message of congratulation from Brigham Young to Abraham Lincoln that the Union was preserved or was in the way of preservation.

President Grant spoke this morning of the attitude of the Navajo Indians toward the "Mormons." They had confidence in the "Mormon" people because the "Mormon" people had never abused their confidence. Books have been written, one book that I remember in particular, called "A Century of Dishonor," an indictment covering hundreds of pages against the American people for treatment of the American Indians. But no indictment had ever been framed, or would be formulated against the "Mormon" people for their attitude or treatment of the aborigines of this continent. We have always treated them fairly and squarely, as of course they should have been treated.

We have stood square upon women's suffrage. We were among the very first—the second, as I now recall it—of the states to give what should have been given years before, the right of equal suffrage to the women, now recognized not only in this country but throughout the world as a long delayed measure of justice.

We have stood fairly and squarely upon the prohibition question throughout the Church.

IN MEMORY OF OSBORNE J. P. WIDTSOE.

Since our last conference, one of our greatest educators has passed away, Osborne J. P. Widtsoe. One of the splendid articles in this April number of the *Improvement Era* was from the pen of our departed brother, and I will read the last paragraph or two:

But while it is well it is not enough. Steadily to maintain the narrow way throughout the generations, there must needs be communion with the director of all. Where there is no revelation, the people perish; they wander

from paths of rectitude; they deny even that which has given them life. This, then, is the sum of all: Not alone because the doctrines revealed through Joseph the Prophet spurs the energies of man to work, and to know, and to do; nor yet alone because it is based on the law of association, will it thrive and prosper; but because there is added hereto the still more basic principle of faith in God and his power to guide man by continued revelation—as times and seasons and countries shall require—will ultimate triumph be achieved. The far-reaching extent of the work of the Prophet Joseph Smith cannot be declared; the monument he has erected to his memory cannot be measured. But this much is certain: It is as natural as that the rising sun shall appear in the east to spread its glory gradually over the world, that the Church of Jesus Christ of Latter-day Saints should prosper and progress to come ultimately to inherit the earth.

THEY GAVE THEIR LIVES FOR SERVICE TO THE PEOPLE.

Richard W. Young offered his life twice, by volunteering in the service of his country, going once to the Philippine Islands, and once to France. Osborne Widtsoe gave his life to the service of the Church and for the uplift, educationally, of the people. The lives of these two noble men stand as a testimony to the divinity of this work. No more upright clean men ever drew the breath of life. We thank God for the record that they have left and pray God to bless and comfort their families and to assist them to walk in that straight and narrow path in which their fathers walked. May God's comforting influence be and abide with them and with all those who have been called upon to mourn, since we were last here, is my prayer and I ask it in the name of Jesus Christ. Amen.

The anthem, "Oh, Happy is the Man," by Prof. J. J. McClellan, words by Parley P. Pratt, was sung by the choir.

The closing prayer was offered by Elder John L. Herrick, former President of the Western States Mission.

AFTERNOON SESSION

President Heber J. Grant presided and called the congregation to order at 2 o'clock. The house was filled to capacity. Overflow meetings were held in the Assembly Hall and in the Bureau of Information.

The choir and congregation sang, "The Spirit of God like a fire is burning."

Prayer was offered by Elder German E. Ellsworth, former President of the Northern States Mission.

The choir sang, "Hallelujah to the Father (Beethoven's "Mount of Olives").

PRESIDENT CHARLES W. PENROSE

I am very thankful for this privilege. Just to look at this congregation is a pleasure and a treat. To be called upon to speak—I was going to say—is a task, and it really is, for I do not feel prepared to deliver a discourse upon any particular topic or subject. But I feel thankful that I am able to be here, and to lift up my voice once more in testimony of the truth. I bear testimony that what we heard this morning, that which was delivered from this stand, was true, divinely revealed and divinely spoken. I felt like shouting and singing, "Hallelujah, Praise to God," when President Grant closed his remarks: for I felt that he was inspired of God to give to us words in due season: and I believe the whole congregation, this immense audience, was thrilled with the same feeling and spirit. I enjoy preaching of that kind. I do enjoy a well said discourse, prepared already in thought and in language to deliver to a public assembly, but I must say that I do much more enjoy addresses that are delivered by the power of God, accompanied by that splendid spirit which came to us all when we first embraced the gospel. When we first heard the glad tidings of salvation brought to earth in the latter days through the Prophet Joseph Smith and his associates, our whole souls thrilled with joy, with thanksgiving and praise to the Lord: and no matter how often we heard the same simple truths declared, we enjoyed the hearing of them, and the same spirit that rested upon the speakers rested upon the hearers, so we rejoiced together. I felt that this morning, as I have many times during the conferences that we have held in years that are past, and I was impressed with the feeling that the promise made by the Almighty in regard to the continuance of his work, was verily true, and will be fulfilled to the uttermost, no matter what may occur, no matter what changes may come, either through the martyrdom of our prophet or the decease of our leaders, by what we call "natural means." No matter what the opposition may be in the world, though thrones may totter, empires fall, and the systems of men may be broken up and perish, the Church and Kingdom of our God shall continue and abide and increase.

THE CHURCH OF CHRIST SHALL GROW AND PREVAIL.

This great audience, this afternoon, is evidence of the truth of the prediction of the Prophet Joseph Smith, addressing his father by revelation, which was read to us this morning. This work will abide. It was so destined by the Almighty, when he revealed it. When he appeared with his Son Jesus Christ, our Redeemer, to the Prophet Joseph Smith, he ordained and declared that this organization should remain on the earth, and should not be broken to pieces, nor given to any people except to the Saints of the Most High, and they should continue the work and possess the Kingdom and the greatness of the Kingdom until it should spread forth under the whole heavens.

I know that this is true, and I felt the influence and spirit of it

this morning, when I looked upon the great congregation here, and realized that another large audience of Saints was gathered in the Assembly Hall, and that there was a great number of inspired men, ready at the word, when they receive it from the head, to go forth to the nations, or to labor at home, to do anything and everything required of them under the power and influence of the Spirit of the Lord which they hold, associated with their offices and callings in the holy Priesthood.

It is a joy to my heart to realize and know this, that the work shall not be broken up, shall not be given to another people, but this Church and Kingdom—for the terms are used almost synonymously—shall continue and stand forth and overcome every opposition of every kind that may come against it. I do not say this in the spirit of defiance against the powers of darkness, either in the flesh or out of the flesh, but I say it in humility, and with full confidence that the word of God shall be fulfilled, and the Church of Jesus Christ of Latter-day Saints shall continue and abide, and the gospel it brings shall be preached to the living and to the dead, until all of the race of Adam, who are able to receive and hear, shall hear the word and have the free opportunity and liberty, if they will, to obey it, to repent of their sins, and to come unto God the Eternal Father, be obedient to him, and bow the knee to King Immanuel, Jesus the Christ.

THE VISION OF JOSEPH.

We have reminders, frequently now, of the fact that about a century has elapsed since the time when the Prophet Joseph, as a boy, went into a grove near his father's residence—where many of us have been, and have rejoiced in the spirit we found there—and there for the first time in vocal prayer—I presume he had prayed before, in a fashion—but in vocal prayer, from the heart, with faith, he called upon the Lord that he might learn which was the true religion. As we have heard today, and have heard many times before, the Father and the Son appeared to him. He saw them; they were there before him. We may not perhaps exactly explain how and by what means Joseph saw the Father and the Son. He called it a vision. That is right, it was a vision. But what is a vision of that kind? A vision like that which Moses had when he saw the Lord face to face. He saw the Father and spoke to him, and the Lord spoke to him. Moses declared that he saw him, not with his natural eyes, but with his spiritual vision: and that there is such a thing I presume many of us who are here are fully assured. We know it in our own experience, but not perhaps to the same degree as Joseph or Moses had it, when they conversed with the Lord. But that there is a spiritual sight or vision we realize, and we can draw very near to our Father and our God in the name of Jesus Christ, and see when others are in the dark, and comprehend when others are blinded in regard to the heavenly truths which come to people from him for their salvation.

VIRTUE IN THE PRAYER OF FAITH.

I rejoice in the knowledge of this great truth, and I know that there is virtue in the prayer of faith. It is the prayer of faith that saves the sick when we administer to them in the way that is appointed. The real efficacious prayer must be accompanied by faith, which is the strength and power of it; and by faith we can draw near to him who is our living Head. And by faith we can accomplish the work set us to do, no matter what it may be. If we put our souls in it, and in faith attempt the work that we are entrusted with, in that we shall succeed. In God we trust: in God we have faith; on God we rely: and when we do that with full purpose of heart, the Lord, and the powers behind the veil are with us. The heavenly power of the Priesthood is with us who hold it here in the flesh, and it is by that power that we shall prevail and succeed and overcome, and accomplish the great work of salvation entrusted to us.

ALL THINGS TO BE DONE IN THE NAME OF JESUS CHRIST.

Everything in this Church is to be done in the name of Jesus Christ; so we have been commanded. This Church is called "The Church of Jesus Christ of Latter-day Saints." That was given by revelation and commandment. It is not merely the Church of man: and though men are called of God to work in it, and to occupy prominent places in it, and to use great influence in building it up, we are building it up to him who is our living Head, even Jesus the Christ. We are to do all things in his name. When Peter was instrumental in curing the lame man by the gate of the temple, he said: "Silver and gold have I none, but such as I have, give I unto thee: in the name of Jesus Christ of Nazareth, rise up and walk;" and the man leaped and walked. And so it shall be with this Church, which Jesus Christ has established in the latter days. It shall prevail and overcome every obstacle in the path.

Now, concerning that name: It is the name of Jesus Christ that we are to use. I will read a verse or two from the Doctrine and Covenants, the 18th section. There are a number of other sections that convey the same idea, but I will not take time to read them. I will begin with the 21st verse:

Take upon you the name of Christ, and speak the truth in soberness; And as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.
 Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

Some people may think that there is nothing new in that; neither is there, but many of us have fallen into the habit of doing things in the name of Jesus, and I notice that when people bless their food

at the table, (or ask a blessing upon it) they do it in a sort of peculiar, hurried manner, and close it by saying rapidly, "In the name of Jesus. Amen." When some men dismiss a meeting they are in haste to pronounce the benediction, and they do it "in the name of Jesus. Amen." There are many men in the world named "Jesus" in these latter days. I was reading in a newspaper recently about a murderer whose first name was Jesus, who crucified his own child. He was a fanatic, a madman. I notice, too, when you travel, in many foreign countries you find over the doors the names of men who keep what we call "saloons" or public houses, and it is Jesus So-and-so. Now, we are to take upon us the name of Christ, and you will find, if you will read the Pearl of Great Price, in the revelation of God to Enoch and to Moses 52, 57, that it is specified there, particularly, that Jesus Christ is the name of "a righteous judge who shall come," and that he is the beloved of the Father, that he is the firstborn of the Father; he is the beloved Son, and when speaking in regard to the future in the flesh he is called "the Only Begotten" Son. God's only Begotten Son is Jesus Christ—Jesus, the Savior, Christ the anointed. The two names go together, and they belong to each other. Jesus Christ has said that is the name he received from the Father, and we are to use that name. When we baptize, we baptize in the name of Jesus Christ: "Having authority from Jesus Christ, I baptize you," and so on. So when we pronounce the blessing upon the sacrament, the bread or the water, we ask the Father, in the name of his Son Jesus Christ, to bless the bread or to bless the water. So, my brethren, in administering in any of the ordinances of the house of God, it is to be done in the name of Jesus Christ.

Do not be afraid to use reverently the name of Christ. He uses it continually. We can read about it in the Book of Mormon. The Church was the Church of Christ, and in the last days the Church is to be called by that name. You may think perhaps that is a matter of little importance. Perhaps it is so to you; but I have found in my experience, from the beginning of my membership in this Church, that there is power in that name. "In my name they that believe shall cast out devils; they shall speak with new tongues," and so on. There is power in the name of Jesus Christ. Demons tremble at that name. They recognize it. But when we, in a slip-shod way, use the name of Jesus, and say nothing about Christ, I don't know that it has so much power and influence. The Lord may in mercy to our omission accept our meaning, but never mind about that, let us do what we are told to do, and administer in the way that Jesus Christ himself says we are to administer. I will not take time to read from other sections, that relate to the same subject, but all the revelations in this book [the Doc. and Cov.] given through the Prophet, or to others, are in the name of Jesus Christ, He says: "Listen to the voice of Jesus Christ, the great I Am, whose arm of mercy hath atoned for your sins." (See Sections 29, 38, 39 and others.) He is the Great I Am spoken of in the Hebrew scriptures.

JEHOVAH OF THE OLD TESTAMENT IS JESUS CHRIST OF THE NEW.

He is the Jehovah spoken of in the Old Testament. Jesus Christ of the New Testament, is Jehovah of the Old Testament, and he so proclaimed it when he came to the Prophet Joseph and Oliver Cowdery in the temple of the Lord, the account of which we read in the 110th section of the Doctrine and Covenants. They speak of his appearance, the glorious appearance and power, and his voice was like the rush of many waters. It was the voice of Jehovah. I say this for the benefit of some few of my friends who do not believe in the doctrine that Jesus of the New Testament was Jehovah of the Old Testament. Jesus the Christ represents the Father fully. In him dwelleth the fulness of the Godhead bodily, as we read in the scriptures. "It pleased the Father that in him should all fulness dwell." And so he could tell Philip, when asked, "Lord, show us the Father." "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." God was manifest in the flesh, in the personality of Jesus of Nazareth, and he was verily the Son of God, begotten of the Father, and his mother was the virgin Mary. There should be no dispute in regard to this matter, because it has been made so clear and full in the revelations of God to us.

THE TRINITY, THREE DISTINCT PERSONALITIES.

There is a trinity in the Godhead, so the Prophet Joseph taught—the Father, the Son, and the Holy Ghost,—and they are three distinct personalities in perfect unity. There is a spirit which "proceedeth from the presence of God throughout the immensity of space," the light which is in all things, and through all things, and round about all things, and the law by which all things are governed." By that spirit, our Heavenly Father declares, he created all things in the beginning, firstly spiritually, and afterwards temporally. Doc. and Cov. Sec. 29.

We learn also that this spirit of truth and intelligence and power proceedeth from the Deity, "throughout the immensity of space, and is the law, by which all things are governed, by which God is omnipresent, by which the word of God is declared, whether through Jesus the Christ, or by the personality of the Holy Ghost. That spirit pervadeth all things. The Word is declared through and by its influence in all the worlds that God has created. We should understand the distinction between this universally diffused essence, and the personality called the Holy Ghost, whom Jesus Christ said he would send to his disciples, and who no doubt came on the Day of Pentecost, in person.

These may seem small matters to some, but we should try and get right on all things, that we may have the unity of the faith, that there may be no discord among us.

WHAT IS TRUTH?

The spirit of truth reveals truth, conveys the light of truth. It conveys intelligence. What is intelligence? It is "the light of truth."

I was pleased when President Grant read the concluding verse of Brother Jaques' splendid hymn, where it says, "Truth, the sum of existence, shall weather the worst." All the hymn is eulogistic of that divine influence that we call truth.

Oh say, what is truth? 'tis the fairest gem
That the riches of worlds can produce,

and so on. But here it tells something about what it is. It is "the sum of existence"—things past, things present, and things to come, facts. These are truth, and the Lord says that "truth is knowledge of things as they are and as they were, and as they are to come." (Sec. 93.) Some of our brethren in writing, and a good many in talking, say truth is the knowledge, or a knowledge of things. That is something that you can have or I can have or can reject. The insertion of *a* or *the* is a mistake. Truth is knowledge itself, information, intelligence, things that are, things that were, things that are to come—knowledge concerning them. That is truth. It is a splendid definition and answers the question of ages more clearly than anything I have ever heard attempted; even better than "truth the sum of existence," and yet the two in meaning are identical. Now, let us be correct in that little thing, and so in all things that pertain to our doctrines, our duties in the Priesthood, brethren, and in our quotations of scripture let us try to be right, as nearly correct as we can.

THE NATURE AND RESURRECTION OF CHRIST.

This day, as Brother Lund so plainly pointed out to us, is called the anniversary of the resurrection of Jesus Christ, our Redeemer. I do not know whether it is exactly the right day, and it does not matter. It is something like it is with Christmas Day. We join with the Christian world, as they please to call themselves, in revering the name of Jesus Christ, and celebrating his resurrection. We claim that he actually was raised from the dead; not merely continued his existence after death, but the body that was put into the sepulchre was brought forth from the tomb, and nothing was left but the napkin and other things that were placed around it when the body was interred. He appeared to his disciples, and to many others, five hundred brethren we are told. They do not give us their written testimony, but it is given in the New Testament. They all saw him at once, and he discoursed with them, and showed his disciples his hands and his feet. What for? To deceive them? To make them think something that was not true? Not at all. He wanted them to understand that that was the body that was on the cross, in which the Roman soldiers drove the spikes or nails through the hands and through the feet. He exhibited himself, and told them to handle him and see, "For a spirit," said he, "hath not flesh and bones as ye see me have." Many of the apostles lost their lives because they testified concerning this fact. They were witnesses of the resurrection, the raising from the dead of the body of the Redeemer, quickened by the spirit, immortalized,

beautified, made glorious; but the changes wrought upon it that it might be immortal did not change the structure of the body. It was the body of Jesus, the Christ, who hung upon the cross, and died for the sins of the world. And that is the great truth that we have to declare, not only his actual resurrection from the dead, but that he is the Savior; through him and by him and of him, the Father declared, the worlds were created and made. We know little about his actual life on the earth during the three years that he labored in the ministry, and still less about his childhood, and we know next to nothing concerning the details of his preexistence, except the fact of it. He was with the Father in the beginning; he says so in revelation to us, in the 93rd section of the Doctrine and Covenants: "I also was in the beginning with the Father, and am the Firstborn." Now, do not be deceived, any of you, by speculations that people have had about his being "the son of Adam," and other theoretical notions. He was the Firstborn of the Father, as we read in the Epistle to the Hebrews. "When he bringeth his Firstbegotten into the world, he saith, let all the angels of God worship him," Jesus the Christ, whose spirit, whose light is in all the worlds that have been created, and is "the power by which they were made." He was the Firstborn of the great family to which we belong, so we call him not only our Redeemer, but our Elder Brother.

Well, some ask, did he have a beginning? Certainly, in his individuality. He had no beginning in the essence that composes his spiritual personality. Neither is he, in that, different from us. We also, he says, were in the beginning with the Father, that which is spirit, God says that he created them all. But doesn't he say that intelligence never was created or made? Yes. But what is intelligence? I have quoted to you that "intelligence is the light of truth," without beginning, without end: But "intelligences" are individuals begotten of the Father, created, he says, by him, or organized; and whether you use the term "created" or "organized" or "begotten," it means the same thing. They were his sons and his daughters. But Christ Jesus was the Firstborn, and so he is preeminent in all things, and all things will become, some time, subject to him, and every knee will bow and every tongue confess that Jesus is the Christ, to the glory of God the Father.

Let us get this clearly in our minds, and we will find that there are no contradictions in the scriptures of the Lord. Intelligence is without beginning. It is something that can be imparted or withheld. It is the light of truth, and it proceeds from the Father, and is conveyed to us if we will open our hearts to receive it, and we will receive its gifts according to our organization and capacities and the blessings of God to us. It is the spirit by which God made the worlds, by which he governs them, by which he is present in them and round about them, and the fulness of it is in Jesus the Christ, his Only Begotten in the flesh, and his Firstborn in the spirit.

THANKS BE TO GOD FOR THE GIFT OF HIS SON JESUS CHRIST.

We desire to praise Jesus our Redeemer. Oh, what a blessing was his crucifixion to all the world, to all generations of the sons and daughters of Adam; by and through him and his atonement we can be redeemed from the dead, from death, from hell, from darkness, from the grave, from everything that is hurtful and injurious and that brings unhappiness. And we can be imbued with his Spirit if we obey his gospel, and be able to draw near unto him, and to realize who and what he is, for a fact, for ourselves. For he will reveal himself to us if we will draw near unto him. To use a figurative expression that he used to his disciples; he will come in with us and sup with us and be in us and round about us, and be our leader and our guide. Thanks be to God the eternal Father! Hallelujah, praise his holy name, for the gift of his Son Jesus Christ, for the redemption of mankind from the transgression of Adam, who is our earthly head. He is our father in that sense, the father of all the race. We have had fathers of our flesh, we have obeyed them, and so the chain goes up to the great man who stood at the head, the father of all, Adam. But our Father whom we worship is the great Elohim, who sits on high, who is working, through his Son Jesus Christ, for our redemption, and he is the Savior, after all, of all that are saved. Through and by his Son Jesus Christ are we redeemed from our own sins and also from the sin of our first parents, the transgression of Adam and Eve in the garden. He who knew no sin offered himself as a sacrifice for those who had sinned, and that reaches right back to Adam. It is through Jesus the Christ that Adam is redeemed from the effects of the fall, and through him we are redeemed from death and hell and the grave, from our own sins as well as from the sin committed by our first parents. By obedience to his commandments we can be washed clean from our sins and imperfections, but it is the blood of Jesus Christ which cleanseth from all sin. Thanks be to God, I say, for this great gift unto us!

Let us try to understand the word of the Lord. It is not particularly necessary that we should spend all our time thinking on these ideas and theories, but there is value in them because they are true, and it is the truth that will save. Jesus prayed to the Father to sanctify his disciples. "Sanctify them by the truth, thy word is truth;" and by his word we can obtain knowledge of things that are past or present or are to come, and can be in harmony with the Father and with the Son and with the Holy Ghost, and with all the great and mighty beings who held authority from them in the ages that are past, and those who have held it in the dispensation in which we live, those who are living, and those who have passed away. What a glorious kingdom there will be, when sin is banished, when darkness is dispersed, when false governments will perish; when the true Kingdom of God shall be set up, and Jesus Christ as King of kings and Lord of lords shall reign over all the earth; and those who obey his commandments will reign with him in glory. The Saints of olden

days and the Saints of modern days will be together there in that great company. There will be no disunion; there will be no darkness; there will be no pain, and there will be no more death, but we shall live, and live because of the atonement wrought out for us by Jesus Christ, our Redeemer. We shall be there, as he will be there, as distinct individual personalities.

THE GLORY AWAITING THE RIGHTEOUS.

We shall not be blended into one body, except as an organization of people. Each one will be himself or herself, and will shine in the glory of our Father; and every quality that we have, every attribute, every gift and power of our being that we have obtained from our birthright from our Father, all the knowledge we have gained by our experiences in the spirit life or in mortality will be ours, and the power of endless lives will be in us, because the spirit and the body will be inseparably joined together in glory, never more to be separated, and all eternity will be before us in which to progress and improve and rejoice, and find out more about our Father and Jesus Christ, our Elder Brother, the great Mediator and Exemplar, whom we are to follow always, and joy will be made supreme and perfect. In this life we only have it imperfectly, for the body without the spirit cannot receive a fulness of joy, neither can the spirit without the body. The elements of both are eternal, but each of us has an individual personality. When we were born in the spirit, that was our first estate. Now we are in our second estate, and when the third estate comes, if we have been faithful in both, and obtained this great blessing of the spirit and the body joined together in one, in perfection, in complete harmony with the Father and with the Son and with the Holy Ghost, and all the great and mighty and just and pure and honest of heart of all the centuries into one great kingdom and glory, oh, how happy we shall be in shouting "Hallelujah to his holy Name!"

CLOSING INJUNCTION TO FAITHFULNESS.

I feel that I can do that this afternoon, echoing the anthem by the choir. I do not want to take up too much time. Perhaps I have talked too long already. There are a number of brethren here whom all the people want to hear. I rejoice with them and glorify God to know that the organization of this Church has been fully established. Study the 107th Section of the Doctrine and Covenants, elders of Israel. Read it carefully from beginning to end. Weigh every phrase in it, and see the beauty of that organization of Priesthood which the Lord has set up, and, so far, has perfected. Live as servants and priests of the Most High God, perform your duties, and set a good example. Take the hint given to you this morning by Brother Lund in regard to your tithing. We learn from President Grant of the immense amount of money that is being expended and that which is called for. Oh, if all the Latter-day Saints could realize what a blessing there is in the payment of their tithes, honestly,—which means a

tenth; it does not mean a fifth nor a twentieth, it is the tenth, the tenth of our interest before the Lord,—if they would do that we would have no difficulty in complying with the requests that are coming in by the hundreds every day of our lives there in the office—for appropriations for different objects that are very good, but there are not means enough now to comply with the demands.

If all the servants of God, high priests, seventies, elders, and the members of the lesser Priesthood, would obey that commandment of Jesus Christ, that is, to pay their tenth, and the means come into the hands of the servants of God, who are honestly and faithfully and patiently striving to use it and distribute it to bring about the best results, what a blessing it would be to them individually, for they would grow in grace and in the knowledge of the truth, and have confidence in God when they pray, and it would be an example to the Saints and be a blessing to the Church to which we belong, this splendid organization that God has set up to continue and abide. Faithful and true should be those who have received the authority of the holy Priesthood, honest and pure in their dealings with one another, and in their dealings with the Lord.

The tithing is called "a voluntary contribution." But what should that be? It should be a tenth, just as the Lord has commanded. And so, of course, in regard to all other duties in the Church. That is not the only one, by any means. Every one of us Latter-day Saints should endeavor to be a member of the Church in the full sense of the word, baptized into Christ, having put on Christ, trying to carry out the commandments of Jesus Christ, trying to live in the spirit of Jesus Christ, so that we shall not be ashamed when we stand up in the midst of that great concourse in judgment, and behold the face of our Redeemer, and realize that he is indeed what he has been proclaimed to be. Let us be members of the Church of Jesus Christ of Latter-day Saints in the full sense of the word, and use our talents and abilities, such as they are, in the service of the Lord, and we will find the truth of his promise: "Behold I come. My reward is with me, but my work is before me." Do your work, Israel, and gain the reward through Jesus Christ. Amen.

The duet "God With Us" was sung by James H. Nielson, tenor, and Raymond Williams, baritone.

ELDER MELVIN J. BALLARD

I rejoice, my brethren and sisters, in the testimonies that have been borne during the sessions of this conference, and am very happy, for in my heart there are, today, feelings of gratitude to our Father in heaven that I also know that that which the brethren have testified to is true.

WHY LATTER-DAY SAINTS ARE POSITIVE IN THEIR RELIGIOUS DECLARATIONS.

It undoubtedly seems a very positive position for us to take, to

be able to speak with such certainty concerning the work the Lord is doing in the world, in our day; to speak with such certainty concerning the visitation the prophet Joseph Smith received a hundred years ago, wherein the Father and the Son actually appeared to him. We may impress our friends, by reason of our positive position, with arrogance, but that is not the thought that is in our hearts. We know what we know, and we testify to it in earnestness and in humility. I remember a gentleman, a minister, said on one occasion, in a private discussion which I had with him, that he thought we were too positive about the things of religion. He thought we had not considered the question of God enough to be able to speak with such certainty. He informed me that he belonged to a church that was several hundred years older than the one to which I belonged, and he said that his church had been considering these questions for a long time and had altered their view and their opinion about a good many theological questions. I granted that that was true; and he ventured the assertion that after we had been discussing these theological questions as long as they had, perhaps we would change our opinion also. And in order to establish his point he used this illustration:

"If you had a problem to give for solution and you selected ten boys to solve the problem, and you gave one of them ten days in which to study it, and then another boy nine days and still another boy eight, and so forth, until you had one boy studying on the problem but one day and one studying ten days; now which boy, at the conclusion of the ten days, would know most about the problem, the one who had been studying but one day or the one who had studied ten days?"

Well, you would have to concede, as I did, that if all things were equal, of course, the boy that had been studying ten days ought to know most about the problem.

"Well, there you are," he said; "we have been studying it longer than you have, and you are one of the youngest churches, and so you are likely to change your mind when you study it a little longer."

"But," I said, "suppose the boy who has had the problem but one day receives the visit of a professor who knows all about the problem and who illustrates it so that now it is perfectly clear to the mind of the boy, who knows most about it, the boy who has thus been aided, only having had the chance to study it one day, or the boy who has been dreaming about it for ten days?"

"Why," he said, "of course, the boy who was thus aided and assisted knew most about the problem."

Then I said: "That is exactly where we stand." Joseph Smith did not know, because of earthly wisdom and his reading of the scriptures, more about our Father in heaven and his Son Jesus Christ, than the learned ministers of the world. Not by that means did he obtain his knowledge, but in the few moments that he knelt in the sacred grove in the presence of the Father and the Son he knew more about God the eternal Father and his Son Jesus Christ than all the ministers of all the world ever have known, or ever will know, except

they shall be, in like manner, informed and instructed. So that the wisdom he had came to him from the source to which men must go if they shall know our Father in heaven.

While we speak with this certainty and this positiveness, we desire to be charitable to our brethren and sisters who have not this faith. I think of their condition with a feeling of almost pity and sorrow. I realize that among them are many who desire to do right, who do right so far as they have knowledge, who are blinded because of the traditions of their fathers, who have ears but hear not, eyes and see not, and hearts that can not understand. We have not read the scriptures and obtained this superior knowledge because of our increased intelligence. If we should sweep away the knowledge that has come to the Latter-day Saints in the revelations contained in the book of Doctrine and Covenants, in the revelations we have conoerning the great plan of salvation, as revealed in the Book of Mormon, and other inspired utterances that have fallen from the lips of the prophets of God from the days of Joseph until this day,—if we should sweep those away, and have nothing but the fragmentary utterances of the Lord Jesus Christ and his apostles, as found in the scriptures, left, we would not know any better than others the truth concerning the gospel of Jesus Christ, nor the plan of church organization.

Just at this time the whole Christian world is considering the question of a unity of churches, acknowledging that the system that has produced division is wrong, and makes for weakness and not for strength. Now, how in the world will they ever unite, except that which is lost shall come again? Their lamentable condition has been produced because men have not preserved, from the days of the Redeemer's ministry among his servants on the earth, the truth Jesus taught. When we think of his three years of ministry it must have amounted to hundreds of sermons, hours in length, in which he discoursed upon all the fundamental truths of the gospel. There evidently was no question in the minds of his followers as to what they should do to be saved, but the difficulty with the present situation is that we have but a fragment of what he uttered. If you should combine all the several narratives, as they are found in the Gospels, into one narrative and eliminate the duplication of the story, it is said that it could be read in an hour and fifteen minutes and would constitute but seventeen pages of our scripture. That is a very small part of the great message which the Master delivered to men. No wonder the world is in confusion and some believe in worshiping on the seventh day and others disagree with that opinion and each seems to find some scripture to justify his position. No wonder there is doubt and uncertainty concerning the subject of baptism, concerning the form and the manner of it, because the details concerning that doctrine have not been preserved; and likewise concerning the organization of the church. It is true that the names of prophets and apostles and pastors and teachers occur in the sacred record, but the duties of each are not so well defined; the work and

the labor and the relative position of these several officers are not set forth so that men can work out again or reestablish, without further knowledge, the true organization of the Church of Christ. When I think of the contention of our Protestant brethren, that the world had gone into idolatry and had lost the truth, and that a state of apostasy existed up to the time of the Reformation, I cannot blame these men. It seems to me that there ought to be rejoicing among those who belong to the Protestant cause that there is proof of the truthfulness of their contention found in the utterances of the Lord Jesus Christ to Joseph Smith, who verified what those great reformers had been declaring, namely, that there was an apostasy and the truth was not in the earth. What has happened, from the time they took their stand and made these positive declarations, that gives evidence that the truth which had been lost was restored? For they themselves confessed it did not exist in the earth. None of them claimed that an angel had visited them and restored the Priesthood; none of them claimed to have received any new word from the Lord clarifying the situation, and making the doctrines of the church now plain and simple, so that the way-faring man, though a fool, need not err therein.

I wish we had all that Jesus uttered. I believe it would be perfectly easy to make it plain to the minds of men who are honest that there has been a departure from the gospel as Jesus established it, and that they themselves are going at cross purposes to the plan he devised. Why don't we have more of that which Jesus spoke? Simply because years elapsed before some men wrote what they could remember of the sermons, or the substance of the sermons, of Christ; and it was only a very brief account; after all, precious as it is, very meagre and not sufficient to guide all men to a common understanding of the gospel. Every word that fell from the lips of the Master was essential; not one word was idle, not one word was useless, but every word was essential for the salvation of men; and "Mormonism" proclaims to the world that that which has been lost has come again, and until that which has been lost does come again the world will continue to be in darkness and in ignorance of the truth; and not until men shall go to the Source that Joseph Smith applied to himself, when on bended knee he sought the Lord to know which of all the denominations was right, shall they know the truth. Not until all men shall acknowledge that that and that alone is the Source from whence light and knowledge must come, can the world come to a unity of the faith. Until that day we shall find the world wandering in darkness, hither and thither, seeking light, but can not find it, their eyes being blinded. O how the world ought to rejoice that in this day that which so long has been lost has been restored, the fulness of the gospel, the power and authority of the holy Priesthood, the doctrines of the Church, and not only that but the organization of the Church as well in its perfection and in its power. When I think of the efforts of men to rebuild the Church,—and I do not want to belittle their efforts—I do not blame them. I

believe that Joseph Smith and his associates could not have done any better than Martin Luther, nor than Wesley or others, except for the fact that the Lord revealed himself to him. So I do not belittle the efforts of these men who did the best they could with the light and knowledge which they had, but their knowledge was limited. Their effort to rebuild and establish the Church of Christ reminds me of the experience I had with my first watch. I wanted to see what it was made of, so I took it to pieces, and I had so many wheels that when I tried to put it together again I could not get all those wheels within that case. I put in as many as I could and it looked like a watch all right; but it did not serve the purpose for which a watch is made, to keep the time. Every wheel was important and necessary. And so men have tried to fix up a church. They have read of numerous officers, apostles, and prophets and pastors, but they could not fit them together. They just took a few officers—like I did with the wheels of my watch—and made it look like a church, with a deacon and an elder, or an elder and a priest. It might seem like a church, but it was as useless to accomplish the thing for which the Church of Christ was established, as my watch was useless without its important wheels, each one fitting into the other; for it is said of old that the head could not say to the foot: "I have no need of thee;" but every officer in his place for his purpose, for the work of the ministry, for the perfection of the Saints.

These, our Christian brethren, have done the best they could, but they have failed, and it remained for the Lord to build his Church again. No man can do it. He is a Master Builder and he has sent his inspired servants who have taught men the plan and the pattern of the organization of his Church and have fitted in these officers, so that, while the "Mormon" Church is admired and even envied by those opposed to us, as the most wonderful organization in the world, the most wonderful part of it is that it works, and that it does not become a machine that easily gets out of joint or kilter, but it works forward for the material salvation of the people as well as for their spiritual salvation. Men may duplicate the organization of this Church and when they have done it, when they have fitted in the officers and given them their appointed places, still they shall have a dead thing. You may establish a perfect system of electric lighting in this building or this city, you may have your dynamo, you may have your wires running through the streets, properly insulated, your poles and everything complete, and the globes here, but you can have no light, and no power, until through your perfect system there runs light and power and heat. And so you may have a perfect church organization, but it will be perfectly dead and useless unless, going through it, there is the power of the living God, which is the source of life and light to his Church. We have the perfect system and it has, radiating through it, the power of the living God, the authority of the holy Priesthood, and the ordinances thus performed are efficacious and valid for men on the earth and remain sealed upon their heads through their faithfulness, even into the eternal world.

THE GLORY OF THE RESURRECTION OF CHRIST.

I rejoice in the testimonies that we have listened to on this Easter Sabbath day, with respect to the resurrection of the Redeemer, and when I think of his ascension from the grave, I rejoice to know that he is the Life and that he is the Way. And when I think also of removing that last act in the great drama of his life, his coming forth from the tomb—remove that and you take away the crowning glory of the ministry of the Redeemer. Had the stone not been rolled away and had he not risen from the dead, then it would have been exceedingly difficult for men to have had the faith in him they now have. He had power in his life over disease that the sick could be healed; he had power over death that men could be called from death back to mortal life. Many had witnessed this. He had power over the elements that the winds and the waves should obey his voice. He could speak, and loaves and fishes would materialize under his power. He had more power than had ever been revealed to man from the beginning of time on this earth, but there remained one thing more. He promised, just before he laid his body down, that he would be equal to the emergency and bring it up from the dead, not back to mortal life, but to a newness of life, to immortality and eternal life. And when he arose from the dead and came forth in splendor, a resurrected, immortal and eternal being, he then arose to the height of power, of glory and of majesty, and became the Master of all things, even death yielding to him, and he said he did only that which he had witnessed his Father do. Then, if it brought glory and honor and power and majesty to the Master to rise from the dead, so in like manner did it bring glory and honor and power and majesty to his Father to have in a similar manner arisen from the grave to possess a glorified body dwelling in the eternal world as the great organizer and presiding genius over all his creations, his sons and his daughters.

A TESTIMONY THAT CHRIST AROSE FROM THE TOMB AND LIVES.

Therefore, we rejoice in the witness we have that Jesus told the truth, that the testimony of his disciples concerning his resurrection is the truth, and we also know that the testimony of Joseph Smith and his brethren, who looked upon the face of the Redeemer, is true. I bear witness that I know what they have said is the truth. I know, as well as I know that I live and look into your faces, that Jesus Christ lives, and he is the Redeemer of the world, that he arose from the dead with a tangible body, and still has that real body which Thomas touched when he thrust his hands into his side and felt the wound of the spear, and also the prints of the nails in his hands. I know by the witness and the revelations of God to me that Thomas told the truth. I know that Joseph Smith told the truth, for mine eyes have seen. For in the visions of the Lord to my soul, I have seen Christ's face, I have heard his voice. I know that he lives, that he is the Redeemer of the world, and that as he arose from the dead,

a tangible and real individual, so shall all men arise in the resurrection from the dead.

The Lord bless us to keep this faith in our hearts that we may go forth with charity for our brethren and sisters of the world, intrusted with these glorious truths for their blessings, that we may bring to them that which they sadly need, the fulness of the gospel of the Lord Jesus Christ, for their salvation. May they divest themselves of pride and of preconceived notions and prejudices, and not despise the source from whence this message comes, and not be as blind and ignorant as their fathers were before them, who thought no good could come from Nazareth.

And if it should now happen, as it has happened, that from a despised source there has come the light of the Lord for the blessing of the world from a despised "Mormon," Oh, may our father's children divest themselves of blindness and see the glorious truth that has come that we now offer to the east and to the west, to the north and to the south, for their salvation in this life and in the world to come.

The Lord bless us to do our part, and bless them that they may see that we are their friends, that we love them, and we would not harm them, that we hold precious and sacred things in trust for them and for ourselves, that we may honor and respect these glorious privileges that are ours, rise to the emergency with due gratitude, embrace every commandment of our Father, and keep it that we may continue to be the light of the world and the salt of the earth, I pray, in the name of Jesus Christ. Amen.

Mrs. Franzeska Raabe Parkinson sang a soprano solo, "The Lord's Prayer."

ELDER RICHARD R. LYMAN

My heart is filled with a desire to say something to this wonderful audience, that will be prompted by the inspiration of our heavenly Father. I regret that, since I was presiding at the overflow meeting this morning, I did not hear what was said at the meeting in this building. I have been thrilled with the testimonies that have been borne this afternoon. The remarks of President Penrose were powerful, although he is nearly ninety years of age. In him we have a living witness of the blessing of our heavenly Father for his servants.

I was touched, too, with the thrilling faith and testimony of Brother Ballard.

WHAT IS THE POWER BEHIND THE CHURCH?

He made some references to an electric lighting system. What is it that makes the light? As he explained, it is not the globe, nor the wires, nor the poles, nor the generators; but it is the water on the wheel that does the work.

One hundred years ago, in the interest of humanity, the heavens were opened. God the Father and Jesus Christ, his Son, came to the earth and revealed to the Prophet Joseph Smith this gospel of Jesus Christ. What is it that gives this Church its power? What is it that has brought all these people together on this occasion? Why have you come from afar to attend this conference? Because of the Spirit of our Father in heaven. It is this Spirit that is the water on the wheel.

EXAMPLES OF THIS POWER.

Some six months ago a rather delicate little woman came into my office. She is the wife of one of our missionaries. When her husband came to see me, as he was starting out to preach the gospel, I said to him: "Young man, what is it going to cost you to take this mission?" He replied: "I don't know, I have no idea. But," he continued, "my little wife and I have been saving for a long time. It has been her ambition and mine, as it has been the ambition of my widowed mother, that sometime I would go on a mission. Our savings in the bank amount to \$1,500, and we think probably that will be enough."

"My girl," I said to the little wife, "how are you getting along? Have you spent all that money yet?"

"No, not yet," she replied.

"How much have you spent?" I asked.

"Not any, yet," she replied, "my strawberries and peaches and garden stuff have been so profitable that instead of taking money out of the bank I have sent my husband all he needed and have added two hundred dollars to the account." That is water on the wheel.

Not very long ago I called into my office a young man in whom I am greatly interested. He came with a smile and said: "You have a job for me, have you?"

"Yes, I have a job for you?"

"All right, what is it?"

"I want you to go on a mission."

"On a mission? I should say not, I can't go on a mission. I haven't been very active in Church work. My folks have been sending me to school. I have just been graduated."

He was graduated with a bachelor of arts degree.

"I have been studying all these years," he continued, "preparing myself to make a living. It is my duty now to go to work and help my folks."

A few words to his excellent mother, a few words to his excellent father, a little encouragement to the boy himself, and away he went to preach the gospel—to induce his fellow men to strive to live in accordance with the perfect life and example of Jesus Christ.

We are all familiar with the parable of Lazarus and the rich man. This missionary having gone into the field has been touched by the power and Spirit of God. The water has been working on

the wheel, and, like Lazarus, he has become greatly interested in his friends who are left at home. He wants me to take up a labor with his associates to get them into the mission field. He urges especially that I talk to his brother. "I want him," he says, "to take a mission as soon as mine is completed."

In my pocket I have a letter from him of fourteen pages. He writes that he has, during his college course, been studying philosophy, history, logic, ethics, etc., and he is amazed to find that all the wisdom of the wise men of the ages is contained in the gospel of Jesus Christ. He begins to see that there is water on our wheel.

This young man has gone into the mission field. The Spirit has touched him and he writes giving me the names of his chums. If any of them are here this afternoon they will probably be keeping out of my way. He gives me a long list and asks me to work with them and send them into the mission field. When they are ready to come he says he will give them help, he will give them service, he will send them outlines of the doctrines, he will give them the line of argument that means more than any kind of logic except that which is found in the gospel of Jesus Christ.

HOW MAY WE KNOW THE TRUTH?

My life has been devoted pretty largely to a study of mathematics. The conclusions that I have reached in this work have been based upon some sort of definite and positive hypotheses and in coming to conclusions from these hypotheses, I have moved by logical steps to definite and certain conclusions.

Now, how can we know that the gospel is true? This afternoon you heard the testimony of Brother Ballard, you heard the testimony of President Penrose. If I were to ask all those present who know that the gospel is true to stand, nearly all of this great multitude would probably arise. In the Assembly Hall, this morning, three or four speakers each stood up and said he knew that Joseph Smith was a prophet, that Joseph Smith is a prophet, that this is the gospel of Jesus Christ. How can they know it? How can they speak thus positively?

I will tell you how. Jesus himself has said: "This is not my doctrine but his that sent me," and "if any man"—not a few—but "if any man will do the will of my Father which is in heaven, he shall know of the doctrine, whether it be of God or whether I speak of myself." Therefore I say to you and to all the world, all a man needs to do is to live in accordance with the gospel teachings and he will know of the doctrine, whether it be of God or whether the man speaks of himself.

MISSIONARIES LEARN THE TRUTH THROUGH SERVICE.

Brethren and sisters, it is one hundred years ago this spring since the heavens were opened and the gospel was revealed. Those who have gone into the field to give service, without an exception, so far

as I know, have gone not for money, not for honor, not for personal gain, but because they loved the Lord. In the mission field missionaries work for the good of others; they do good to their fellowmen, they live in strict conformity with the Master's teachings and the promise in Holy Writ is fulfilled because into their heart comes that knowledge and each one says: "I know that Jesus is the Christ, that the gospel has been revealed and that those who keep the commandments of our Father in heaven will be saved in his kingdom."

Let us struggle on together, remembering that we all have weaknesses; let us live on, struggle on, and hope on, that our shortcomings may be overcome; that we may be thoroughly worthy of the wonderful blessings promised to the faithful, that the purposes of our Father may be fulfilled and that they may be fulfilled swiftly; I ask it, through Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission)

It is because of a spirit of obedience to the request of the President of the Church that I stand here at this time. I feel my weakness and utter inability without the aid of the Lord to supplement the splendid discourses that have been delivered at this conference thus far.

It has been impressed upon my mind, by the instructions we have received, that our heavenly Father should be our eternal refuge and our guide through life. God said unto Moses: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." One of old worshiped the god of ambition, and when earthly joys had grown dim, and earthly hopes been crushed, he said, out of the depths of a broken heart, "Had I but served my God with half the zeal I served my king, he would not in mine old age have left me naked unto my enemies." Another one, who was wealthy, when he was dying, said: "All that I have kept I have lost, and all that I have given away I have." What a splendid example of the lesson and value of sacrifice!

God is our refuge. To him Oliver Cowdery went when he was a school-teacher, boarding with the parents of Joseph Smith, the Prophet. After conversing about the plates, from which the Book of Mormon was translated, Oliver appealed unto the Lord, and it was revealed unto him that of a verity, in truth Joseph did receive these plates from the angel Moroni. He went to help Joseph translate the sacred record, and in a revelation that God gave to the Prophet, he told Oliver that he had heard his prayers on that night; therefore Oliver knew that Joseph was a prophet, and that the work was true, because no one but himself and God knew that he had prayed for divine guidance in this matter.

The Spirit of the Lord is given to those who are worthy of it, and by that Spirit, as the Book of Mormon says, we may know the truth of all things. The Latter-day Saints have an anointing of the Holy One, the gift of the Holy Ghost, and this gift and guide makes it necessary that they be taught of men in things pertaining to God.

As we have been told, this afternoon, by President Penrose, "Truth is knowledge of things as they are and as they were, and as they are to come." This truth embraces every principle of the gospel. Joseph sought unto the Father and the glorious results are manifest. Elijah, in the power of his Priesthood, gave to the prophet the keys of salvation for the dead.

"An angel from on high,
The long, long silence broke,
Descending from the sky,
These gracious words he spoke;
Lo, in Cumorah's lonely hill
A sacred record lies concealed.

"It speaks of Joseph's seed,
And makes the remnant known,
Of nations long since dead,
Who once had dwelt alone.
The fulness of the gospel, too,
Its pages will reveal to view."

So the sacred Nephite record came forth, another witness to the divinity of the Lord Jesus Christ. Moses came and restored the keys of the gathering unto the Prophet Joseph Smith, and behold the miraculous development of the gathering in all the earth, especially the gathering of the Jews, and the events that are making that great movement certain and near of accomplishment.

Brethren and sisters, we have the knowledge, in this Church, that will enable every man and woman to secure salvation. We are told by the Apostle John: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ."

With some sects a belief in the divinity of Christ is not required. Spiritualism, particularly, aims to destroy belief in the doctrine of the essentiality of the atoning blood of Jesus Christ. But the gospel teaches the divinity of Christ. It testifies that he is the Redeemer, the Son of God.

The Apostle Paul says: "Blessed be the God and Father of our Lord, Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." And so I testify unto you, that in the gospel, in the Church, is every blessing and ordinance to be found which will bring forth eternal happiness and joy in the kingdom of God.

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word.
What more can he say, than to you he hath said,
You who unto Jesus for refuge have fled?

I bear my testimony that Jesus lives; that he is the Christ, the Son of God, the Redeemer of the world; that Joseph Smith is a prophet of God, and that the men who have stood at the head of this Church, and who now stand at the head of this, God's Church, as prophets, seers, and revelators, are wise shepherds, faithful leaders, fathers to the people and to all mankind who will listen to their instructions. I bear this testimony humbly, in the fear of God, and in the name of Jesus Christ. Amen.

The choir sang the anthem, "The Lord Victorious" (Mascagni), with great beauty and effect, calling forth much commendation for the leader and members of the chorus.

Conference adjourned, until Monday morning at 10 o'clock. Benediction was pronounced by Elder William L. Rich, President of the Bear Lake stake of Zion.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 a. m., Sunday morning, April 4, presided over by Elder Richard R. Lyman, of the Council of the Twelve.

The singing was furnished by the Ogden Tabernacle Choir, Professor Joseph E. Ballantyne, conductor.

The choir sang, "Come Unto Me," solo, by Agnes Warner.

Prayer was offered by Elder Antone Christensen.

The choir sang, "O, Love Divine," solo by Mildred Ware.

ELDER JAMES DUCKWORTH

(President of the Blackfoot Stake of Zion)

My brethren and sisters. I feel very keenly my responsibility in being invited to make a few remarks to this splendid body of Latter-day Saints; and I realize that without the assistance of the Spirit of the Lord, it will be impossible for me to discharge acceptably to the Lord this great responsibility. I therefore crave an interest in your faith and prayers, to the end that there may be no impediment whatever in the enjoyment of that Spirit today, to which we are entitled on all such occasions, and that always leads and guides into all truth.

I have been profoundly impressed by the large attendance, not only in this building but in the larger tabernacle, in spite of the inclemency of the weather, and I have been asking myself the ques-

tion, What does this mean, that so many people are gathered from far and near upon these grounds? I call to mind that which you no doubt have already thought of, that it is one hundred years ago, this spring, since the Prophet Joseph Smith received that wonderful manifestation of the Father and the Son, at which time the great Latter-day work was ushered in. He was blessed more than any other man that we have knowledge of in seeing the Father and the Son, both personally before him, one of whom, the Son, told him in reply to his query, that none of the sects of the earth then extant were right; and he became the instrument in the hands of the Lord in establishing the Church of Jesus Christ of Latter-day Saints. We are not all privileged to enjoy the same manifestation which he enjoyed, but through the establishment of that work, the Church of Jesus Christ, there has been placed within the reach of all of our Father's children, a knowledge of the divinity of the work that the Prophet Joseph Smith was instrumental in establishing upon the earth; and I have been thinking seriously of that phase of the great Latter-day work.

The question has been raised in outside quarters, what is it that holds the Latter-day Saints together? What is it that gives strength and stability to "Mormonism?" Because, contrary to the expectation of those who hope for the failure and the downfall of the latter-day work, with the growing years and the advancement of time, it seems to gather in strength and stability with promise of perpetuity for all time.

I recall an incident in the life of the Savior, familiar to all of you, found in the 16th chapter of the Gospel according to St. Matthew, which reads:

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.

As it was in those days, so it is in these days, flesh and blood cannot reveal unto men and women a knowledge of the divinity of the personality of the Lord Jesus-Christ, or of the existence of God our Eternal Father and a knowledge of his character and attributes. Men, by human learning and human seeking, cannot find out these things which pertain to divinity. There is a way provided, however, in the divine providence of the Father whereby men may come to a knowledge of the truth, and know these things for themselves, and that way is open to the Latter-day Saints and to all men and women. Flesh and blood cannot give to men and women a knowledge of the divine mission of the Prophet Joseph Smith; man-wisdom alone cannot bring that knowledge to our Father's children. But there is a way provided whereby a knowledge of that great truth can be brought within the

reach of every man and woman, and that way is pointed out in the incident to which I have called attention: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." He is my Father in heaven, and if we will do right today, he is just as willing to bless us with the knowledge of his divinity as he was willing to bless the Apostle Peter with a knowledge of the divinity of the Savior.

So, in answer to the query, wherein does the strength of "Mormonism" lie? my answer would be this, that it lies in the individual testimony that is given to all Latter-day Saints who will honestly and prayerfully and righteously live for that same divine testimony. That testimony does not depend upon our learning, nor upon our education. That testimony does not depend upon family relationship nor worldly possessions. It depends upon conditions that every man and woman can comply with. If we will exercise faith in God the eternal Father, if we will repent in all sincerity of our shortcomings and our transgressions, if we will go down into the waters and receive baptism by immersion, by one having authority, for the remission of our sins; if we then shall receive the imposition of hands for the reception of the Holy Ghost, and live in such a way that his influence shall be with us and abide with us, we shall know for ourselves whether or not this work is of God the eternal Father, and whether the Savior has spoken in divine right, and is indeed the Savior of the world; and no power of man can take this knowledge from the Latter-day Saints. We may know these things for ourselves, and we are not dependent upon any other man or any other men in all the world for a knowledge of these things; and if there is one thing that we should prize above another, it is that testimony which our heavenly Father has promised unto us. We need it; we are not safe without it, in this day of contending creeds and conflicting opinions, with reference to matters religious. It is of the utmost importance that our feet should be planted upon a foundation that cannot be moved, that is safe and solid beyond all question; and that is the foundation of this great Latter-day work, that is the foundation upon which your faith and mine is placed, and until it rests upon that foundation it is not secure. It is given unto every man and every woman and to every boy and girl, for the Lord is no respecter of persons, and "in every nation he that feareth him and worketh righteousness, is accepted with him." Thus, when our elders go into the nations of the earth, they make the promise to all nations, that that testimony is within the reach of our Father's children; and in our testimony meetings, as they are held throughout the length and breadth of Zion, the Saints from England, from Scotland, from Belgium, from any and every other part of the world in which the gospel has been preached, bear record of the same truth, that in the land from which they came the Holy Ghost is enjoyed by those who have accepted the truth. They all bear the same testimony of the goodness of God to them in giving to them a knowledge of the divine mission of the Prophet Joseph Smith and the divinity of the great Latter-day work that he was in-

strumental in initiating upon the earth. And so long as we enjoy that testimony we shall never be led astray; for this is God's work, it is not the work of man. It is the work of the Almighty, and he will take care of it, and it will never fall, no matter what its enemies may hope and pray to the contrary.

Upon another occasion, the Savior was confronted with a defection in the ranks of those who had been his professed believers, and turning to the Twelve, he said to them, "And will ye also go away?" And Peter, that same apostle that was so impetuous on all occasions, said, "Lord, to whom shall we go? thou hast the words of eternal life." So it is today. Outside of the Church of Jesus Christ of Latter-day Saints, where shall we go? For in this work is found the words of eternal life, for it is indeed the work of God, and it has to deal with everything that is essential to the growth and the happiness of our Father's children, in temporalities as well as spiritualities, for the Lord is interested in all that concerns your happiness and mine. He is our Father in very deed, and in the establishment of his work upon the earth in these days he has in mind not only the spiritual welfare of his children, but also their temporal welfare; and through his servants from time to time he gives unto us his mind and will.

And here I want to bear testimony to the character of his servants as they have been placed in the Church in the past, and as they exist in the Church today. I know that these men are men of God. I know that they give to the Latter-day Saints the revelations of the Lord, the mind and will of God, the Father, and that in so far as we will abide by the counsels which they are inspired to give unto us from time to time we shall be continually in the path of eternal life; that we shall enjoy real happiness in this life and prepare ourselves for that which is greater in the life to come. I do not know of the divinity of the Latter-day work by what any man has said to me; but I know as I live that Joseph Smith was and is a prophet of the living God, and that his successors in the presidency have been and are prophets of the living God, for the inspiration of the Almighty has given into my soul that knowledge, to my complete and absolute satisfaction. I pray the Lord that he will bless the Latter-day Saints, that he will help us to be true to the opportunities we enjoy, that his Spirit will ever be with us through our lives, and that in the end we will all receive that welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," I ask in the name of Jesus Christ. Amen.

The Ogden tabernacle choir sang: "Lead, Kindly Light."

ELDER OSCAR A. KIRKHAM

(Executive Director of the Y. M. M. I. A.)

It is certainly an inspiration to look out upon this great sea of faces. I sincerely trust that God will bless me with his Holy Spirit

for the few minutes that I address you, and that you in turn may know what I am talking about.

The great teacher, Karl G. Maeser, said: "It is not what is said so much that counts, but how it is received." It is how you receive what shall be spoken here this morning, and what has been spoken, not so much the words, but how they are received, and how they pour virtue into our lives, that counts.

I want to make an appeal for the people that are dearest and nearest to your hearts, the boys and girls of this Church. This wonderful story has come from the great world war: When the Hun came knocking at the gates of Belgium, and tore into that wonderfully fortified city of Liege, the word went rapidly out to France, that every Frenchmen must take his gun and hurry to defend his fatherland. There was no time to go to training camps; there was no time to go to splendid places like our boys have had an opportunity to go to, and study for a time and prepare themselves. But every Frenchman must take his gun at once and hurry to the front. Away down in Southern France, a father met this call, said good-bye to his wife, Marie, and his only boy, a lad of 16 years, Noal; The Hun came tearing on through Northern France, until finally he had driven the armies to the river Marne. Then there arose that great leader Joffre, who spoke these wonderfully inspiring words, "They shall not pass!" And every Frenchman's heart was thrilled, and each was determined that he would give his last drop of blood, if need be, to hold that land. In the midst of this terrible conflict, this father, with many other fathers, fell. The line was held, the great battle was over, and when this father came from the hospital his arm was gone, and through his body bullets had torn a terrible hole. He went back to his humble home in Southern France. At the gate he met his wife, Marie, in tears, and yet they resolved that they would fight anew.

And then the father said, "Yes, but where is Noal, where is Noal!"

And the mother replied: "O, when you went away he became a law unto himself. He would not listen to me. He went off into the city; he spent the money, and there he is now, in the hospital, the result of his sin and riotous living."

Then that French father said these wonderful words: "My God, what have I been fighting for?"

What did 50,000 American men give their lives for, and millions in Flander's field, and thousands of them, of our splendid American youth? For something that we call liberty? For something that we call the privilege of men to go and come, a statute on a book, a written page, the understanding of nations? It was for the youth. It was for them we bled, for whom the world indeed bled and suffered; your boys and your girls. Who shall reap that harvest of peace and progress which God has in store for this world, in years that are before us, in the preparation for his personal coming to reign as King of kings and Lord of lords? That day is coming, and there is a marvelous day preceding it, the day of preparation. There is not

a man or a woman in this audience today but who would give help in this important preparation, and the help is just so simple: it is just taking care of the boy that you are going to meet when you go back home, and the girl that you are going to meet there. And if every father might get it deep into his heart, the absolute necessity of knowing where they are and what they are doing, he'll make a real contribution, not only to the honor of his name but to the citizenship of this splendid Church and Nation of ours.

Now, I am very much interested in some definite programs that have been prepared for the boy scout work, that this uniform represents, for I happen to be the representative of some couple of thousands of boys in Salt Lake City as well as in other parts. An excellent program! Have you got it in your wards? Do your boys follow that program? A person told me the other evening that the program of seeking out boy scouts increased the efficiency of priesthood quorums in his ward; it had meant an increased attendance from 4 to 48; that it had increased attendance at Sunday schools; that it made a real contribution not only to the boys themselves but to the great work of the Church and its auxiliaries. It may be said by some bishops: "We do not want any scouting among our boys; our boys are well enough." Well, these bishops do not understand. We called at a meeting where the boys of such a bishop were, and they were tearing up the benches. He, in his despair cried, "Sit down!" This good old bishop, after what he said about not wanting this program, finally planted a number of those boys down on a bench. I took a rope out of my pocket, and tied a knot, and I said, "Can you tie that knot?" And one rough fellow said, "Ah, nuts! What are you going to do?" and never took any interest in it! I took no notice of it, but tied another knot, a more complicated one. And then another fellow said, "Can you tie that again?" I said, "Sure." And I got another piece of rope. It wasn't two minutes until every boy was so quiet you could hear the old clock tick upon the wall, and the bishop was just as anxious as he could be to get hold of a piece of rope himself!

Yes, we cannot just say, "Be good," to Johnny and Mary: we must think out many things for them to do. The busy boy is an interested boy, he is a safe boy. We have had 800 of them up at the University of Utah this week. My, you should have seen them, as they went to the swim, and how they were taught to save life. They enjoyed these things as many, many boys do now in this Church. One boy in Arizona dug his father from under a load of hay, and taught him a better method of respiration, and when a doctor came, and saw what the boy had done; he said, "You have saved the life of that man, your father, my boy." Their hearts were all bent on doing that type of thing.

You say, the youth of the land are becoming wayward; the girls go out in automobiles in the summer time, and many of them fall, and the boys are a law unto themselves. Let me say this, in all the sincerity of my soul, that it is not "Lost, a Boy," but "Lost, a Leader." The responsibility is ours; it belongs to us; and when God opens the

book of life we will be astonished and surprised to know that our hearts were bent on things that we thought were bigger, and we left undone and uncared for the greatest responsibility that God gave us, the keeping of our children.

May God help us to remember when we look into their faces that they are ours, that God gives them to us not only to clothe and to school and to discipline as we meet them at the table, perhaps, but they are ours to walk with, ours to play with; they are ours to pray with, is my humble prayer, in the name of Jesus Christ. Amen.

ELDER S. NORMAN LEE

(President of the Box Elder Stake of Zion.)

I think it very fitting, at this time, to refer to the resurrection of the Savior; in fact, to the atonement; and I wish to express myself concerning the fitness of these very modest decorations upon the stand. I had forgotten all about this being Easter—it was snowing outside—and I saw these flowers; that reminded me of the great work done in the meridian of time for the human family, the light of which has reflected even unto our day. I have no notion of saying very much about the atonement at the present time, except to use it as an introduction to the restoration of the gospel through the medium and instrumentality of the Prophet Joseph Smith.

I remember very well the story of the interest the Prophet took in the propaganda of various religious denominations in the vicinity of his home town, when he was a boy about 14 years of age, and the concern that he felt about allying himself with one sect or another. And I recall very particularly the words of the Savior to him at the time of the vision in the sacred grove, that he was to join none of the sects in the world at that time, because they observed only a form of godliness; that they drew near unto him with their lips but their hearts were far from him.

I have heard one of the authorities of the Church in this day remark that we do not say prayers. Now, I think perhaps that he was anxious to impress upon us the futility of words; that if we observe to speak our prayers only, we are as the people in that day, who drew near unto the Lord with their lips, but their hearts were far from him. What this brother desired to impress upon us is that prayers come from the heart, and are acted out. This lesson has remained with me, but I do not think that it excludes the utterance of the fulness of the heart, because there is a danger of forgetting the Lord, except with our mouths. I think that the utterance of the prayers that are in our hearts should not be excluded for that reason. I regard prayer as one of the most important observances of the people of the Lord, and I cannot understand, after twenty-five years as a servant of the Lord in active service, how Latter-day Saints can be content to go about their daily duties without the expression of the fulness of their hearts in prayer. I cannot understand how people expect to make

any progress in this Church without prayer, which is the key to the Father's heart.

In Box Elder we are detached from the busy world, which the people in the center stakes of Zion are subjected to, and I think we live a simpler life. I believe we live a more simple life than that which I discover in my visits to the larger cities of Salt Lake and Ogden. We are more simple as a rule in our dress—with some few exceptions. Of course, we have imitators among us, just the same as we have imitators everywhere; and some of them make monkeys of themselves in trying to imitate, because that is the particular function of a monkey or an ape. So those who do that do not imitate, exactly. Our stake numbers about seven thousand. We are mostly farmers and fruit growers. We talk simply to one another and directly. When I have occasion to say to a bishop in the stake that he is not doing quite what he is required to do, I say to him: "Bishop, you are not toeing the mark, you are not up to the scratch," instead of saying, "Bishop, we have a great work to perform in the Church. We require all of the force available. We must all work together, and do the very best we can. Now, you are doing splendidly in this ward. You are a very fine bishop. The people love you, and the authorities of the Church love you; but now, bishop, in this department here, there is something that is not quite right. I do not suppose you are to blame for it, it probably has escaped your notice," etc. We do not do that sort of thing up there. Although I am a very young man comparatively, I say, "Bishop, buck up, and see that that thing is attended to." And we said to one a short time ago, "Now, bishop, we expect you to bear the responsibility of the progress of your ward, and we do not expect you to come to us and complain about any officer you have in your ward. That is your business, do not bother us with it. But we hold you directly accountable." Well, at first some of our bishops said, "Do not come and interfere with any of our meetings, if you are going to hold us responsible. Do not bring speakers of the general authorities, especially on a night when our officers are supposed to be attending to that we are responsible for, and thereby interrupt things for which we are responsible in our ward."

Now, I am just endeavoring to get at a point I wish to make in reference to prayer. I probably have gone a long way around to it; whereas, my habit is to go directly to the point. But I believe in the simplicity of the utterance of the prayer that is in our hearts. I do not think we need deal with the Lord in forms of generality. I think the Lord understands what is in our hearts. In fact, the scriptures say so. He understands what we need before we ask it, but he requires that we ask for the things that we need, and therein lies a line of development. We learn to know thereby the things that are good for us, and that are not good for us. We learn to draw near unto the Lord, and also learn what would estrange us from the Lord and erect a barrier between us and him.

And so in our teachings in the Box Elder stake, we have directed our people to be quite simple in their expressions and utterances of

what is in their hearts; and, to set an example to the stake, the presidency do that. And when something comes up regarding the conduct of some one in the Church—say a high councilor, or bishop,—because that makes the matter more effective, they being more prominent than others—when one of them becomes hard to control, or insists upon doing something he should not do, we go before the Lord and say: “Father, help us that we may be able to reach that man, and set him right. He is wrong, we know that. But in our wisdom and intelligence and ability, we are unable to set him right. We have tried it, and we have not been able to succeed. Now, Father, we would like to have you help us in this matter. It is not a matter of selfishness; it is a matter of the welfare of the Church. We do not desire to be set up before the people as great men. We want to be known among thy people here in this stake where we live as the most serviceable and democratic of all. Now, Father, if you will help us do this, we shall do all that we can do.”

And then, instead of waiting for a miraculous manifestation in answer to that prayer, we use all the judgment that the Lord has blessed us with, and we go about our work, and the testimony that I want to bear is that it has resulted in good. We do not wait until we are urged, but we go ahead and use our intelligence and the wisdom God has blessed us with, but we do not wish to use that intelligence independently of the Lord. That is the point I wish to make.

Now, the Prophet Joseph was simple. The Savior used simplicity in prayer. One of the things that I think has discouraged young people in reference to prayer is that in our wards we find almost half of our people who do not observe family prayer. A few years ago it was thought an achievement to be eloquent in prayer, to repeat high platitudes, something that had been memorable in the Church, and it took a long while to use these things, and the young people grew tired. I remember in a family I belonged to that I dreaded to have a certain one called upon to be “mouth” at prayers in the morning, because I was very sure to be tired, and by the time it was over I would perhaps be found sitting upon the floor instead of kneeling. One thing I admire is simplicity in prayer. Indeed, I think it is very necessary. I do not understand how parents can expect to have the influence over their children that they should have if they do not engage in family prayers. Now, I am not authorized to speak authoritatively upon this point, because we are advised not to shout until we are safely out of danger. My family is just growing up, but they have grown up far enough so that I know that without family prayers I should have lost much of the grip upon them that I have. I know there is a way to prevent young people from breaking away, and even if they should get loose, there is a way whereby one may regain control of his children, through the medium of prayer. I have seen many incipient quarrels nipped in the bud, or quarrels stopped after they had begun, by the family prayer in the morning or in the evening; and ill feelings in the family have been stopped, and not been started again, because who can fall down and direct a prayer to the Lord with hard

feelings in his heart? His heart may feel sore and hard when he kneels down, but those feelings are sure to be banished, and he is sure to displace those feelings by the feeling that he is in communion with his Father in heaven.

I wish I could preach this sermon on prayer to the Saints everywhere, that men might be induced to turn from their carelessness and enter seriously into this form of devotion which has been established in the Church. I have written of it for many years past, in an ordinary newspaper. I have written of it in Church periodicals where I have had an opportunity, because it is close to my heart. I believe with all my soul in the effectiveness of sincere, simple prayer, and I believe after three years of experience in the Box Elder stake, that we can go into any part of the stake and receive evidence there, beyond question, of the loyalty and faithfulness of the Saints. That is a testimony to me that our prayers have been answered, because we never attempt to pray before the Saints without having prepared ourselves through the medium of prayer. And we do not think prayer alone is sufficient.

The Lord has said, Take no thought what ye shall say, for it shall be given unto you in the very hour what we shall say; but lay up continually the words of life that you may have something to draw upon.

I wish to say, in conclusion, that there is not anything that I desire for myself that I do not desire for every member of this Church, and for that matter, for every member of the human family. I have spent some years in carrying the message of truth to those who sit in darkness. I have seen some of the fruits of my labors, and there would be nothing dearer to me than to spend all my days in preaching the truth to those who are ready to receive it. May that spirit take hold of this people, because, in my opinion, there is going to be such a call for missionaries as the Church has never experienced before, and we are going to be sent into every part of the world. A great many of us are going to know the truth of the work from actual experience, and a great many are going to suffer one way and another for the testimony of the truth; and I am preaching to the people to make reservations for a few years to be devoted to the work of the ministry among those who are in darkness; and may God bless this people and all who are active in the work of the Lord, is my prayer, in the name of Jesus Christ. Amen.

The choir, with Myrtle Higley and Mildred Ware, sang, "Now Jesus Loved Martha and her Sister and Lazarus."

ELDER WILLIAM T. JACK

(President of the Cassia Stake of Zion)

This conference marks the 90th year since the organization of the Church of Jesus Christ of Latter-day Saints, and I feel very happy to be present and partake of the spirit that is always present with

the Latter-day Saints when they assemble together for the purpose of being instructed in the work of the Lord.

I have listened with very much interest to the remarks of the previous speakers, and see in them very much food for reflection, and they should be a means of valuable suggestion to all present that have listened to them.

This passage of scripture came to my mind while Elder Kirkham was addressing us upon the importance of our boys and our girls, "What doth it profit a man, though he shall gain the whole world, and lose his own soul, and what shall a man give in exchange for his soul?" This sentence was uttered by the Redeemer, after he had made a survey of the conditions then existing in the world, and I think, looking down the stream of time to the age in which we live, and viewing ambitions and aspirations, aims, and means and ways adopted by the children of men for the accumulation of wealth, realizing that where their treasure is shall their hearts be also, this sentence comes to us not only as an interrogation, but it comes as a very strong warning. It comes to us bearing with it its own answer. There is no person who can read that sentence, and not receive the answer in the same spirit in which the question is written; and the thought that came to my mind in this connection was with reference to us as parents in Israel—what shall it profit us, though we gain honor, renown, popularity, and place, and means to gratify our vain ambitions, and lose our sons and our daughters? And what shall we give in exchange for their souls?

The Lord has told us in one of the revelations to the Prophet Joseph Smith, that the responsibility of the early training of the boys and girls rests upon the heads of the parents; and that if we fail in that responsibility, and our children should go astray later on in life, the condemnation will be ours. I think that is an inevitable, definite law. I remember the remarks made by our Father in heaven to Enoch, when he told him of his work and of his desires, they were summed up in a very few words, the work that the Lord had gone to in the firmament and in beautifying the earth, in making the trees to grow and providing grain for food and means for the manufacture of wearing apparel of the people, and all that we wish and have around about us. The Lord in forming all these, and in creating man, placing him on the earth, and giving him laws, commandments and precepts, made a history of the past that is a great criterion for man to follow. It resolved itself into these words: "This is my work and my glory, to bring to pass the immortality and the eternal life of man." Now, I take it from that sentence that all this that the Lord is doing and all that he has so far accomplished in the earth, in the great fall, in the bringing to pass of the immortality and the eternal life of man, that the plan would be a failure, be fruitless indeed, and esteemed for naught, if parents do not do their duty. I see parents who, when their children become a little reckless, get hold of the false spirit that everything is natural. I think it has come to us in an old tale, from away back in the mystic history of the early days of Greece. When

Hercules was a boy, just reaching the period of life when there was a question in his mind which path he should pursue, he went forth by himself, and sat down and meditated. There came to him the temptation pictured to us in the form of a beautiful young woman. She came to him and said, "Hercules, I know what you want; the path that I will point out to you will bring pleasure, will bring you constant place in society, will bring the choice things of life, to eat and to drink and clothing to wear, and you shall be popular in the society in which you shall move, and your whole life will be one constant round of pleasure." But he said to her, "What is your name?" And in reply, she said, "My enemies call me vice, but my friends call me pleasure." Then there appeared to him another beautiful woman, and she said to Hercules, "I shall not deceive you; the path that I shall point out to you will be a path of labor, a path of toil, a path of self-sacrifice, a path in which you will have to devote a great deal of your effort and energy; you will have to forget yourself; you will have to serve your friends; you will have to serve the people of Greece; but if you will take this path and pursue it, although it may bring to you much sweat and toil and much privation and many self-sacrifices, you shall become immortal." Then he said, "What is your name?" She replied, "My name is duty."

Now, I think this same spirit comes into the lives of many of our boys and girls during the age of adolescence; so I say, when parents see a disposition among the young people to go their own way, to do as they please, as they express it, parents should not give them the lines, so to speak, relinquish to them all of their parental care, and permit the boys, like a wild team, to run away. I wonder how many of our fathers, when they have a team which tries to run away, let loose the lines and let them go. Not many. I think our common sense would suggest the importance of taking a similar course to prevent the running astray of some of our boys. I have always believed that if our parents are honest in their religion; if they have their conscience in the work that they are doing, and if they will go before the Lord, as has been stated here by President Lee, in constant supplication; though their sons and daughters may go wild and recreant for a time, the Lord will always bring them back, and will save them. If we have taken our part in teaching them the principles of the gospel and in training them in the ways they should go, I believe that the Lord will take hold and help us by his divine power, and will bring them back; and our glory will be materially increased in the future. If we are successful in this life, it seems to me, in the rearing of an honorable family of boys and girls, men and women who are instruments in the hands of the Lord in helping to bring about his work, and helping to bring about his purposes in the earth, that will be accounted successful. Our success will not be counted by our public show or our popularity among men, but there is more in the fact of the proper rearing of families, the exercising of a righteous and wholesome influence all our lives upon those who are round about us, that our lives may radiate the spirit and the impression that will

make the young people better men and women in the future than they have been in the past, and will be a credit to us in the future.

I rejoice in the testimony of the truth and in the opportunity that has been given to the Latter-day Saints to live acceptable lives before the Lord. If we are successful in this, and especially during these times through which we are passing, I believe that the few words expressed through the Prophet Daniel, by the Lord, after the Lord had shown him the great vision of war and turmoil that were coming into the world and through which we are passing at the present time, will apply. He makes this simple statement, conveying a volume of thought to every Latter-day Saint, that those who are faithful during these times among the Latter-day Saints shall shine with the brightness of the firmament, while those who turn many to righteousness shall shine as the stars for ever and ever.

May we devote our lives to this work that these blessings may come to us, is my prayer, and I ask it in the name of Jesus Christ. Amen.

The choir sang the anthem, "Earth and Heaven."

Benediction was pronounced by Elder Charles B. Stewart.

SECOND OVERFLOW MEETING

A second overflow meeting was held in the Assembly Hall at 2 o'clock p. m.

President Rudger Clawson of the Council of the Twelve Presided.

The Ogden Tabernacle Choir, Joseph Ballantyne, conductor, furnished the music which was entirely from C. W. Whitney's work, "The First Christmas."

The choir sang, "As the Earth Brings Forth Her Bud."

Prayer by Elder Rodney C. Badger.

The choir and quintet sang, "I Will Greatly Rejoice in the Lord."

ELDER SERGE BALLIF

(President of the Cache Stake of Zion)

My beloved brethren and sisters, in standing before this congregation, I feel very humble and weak, and I sincerely desire that I may have your sympathy, and that I may have the Spirit of the Lord to direct me in the few remarks that I make this afternoon.

My heart is full of thanksgiving to our heavenly Father for the membership which I have in this Church. I prize it above all other things. I am thankful for the Priesthood which I have received, for the blessings and the unspeakable joy that it has brought to my soul.

It was indeed a great manifestation and blessing to me this morning to hear our President sound the key-note of our conference. I

felt that he was inspired of the Lord in his remarks, and the testimony came to my soul that he is indeed a prophet of the Lord, that the mantle of the Prophet Joseph F. Smith has fallen upon him. That is burning in my bosom. This is my testimony, my brethren and sisters, I know that he is a prophet of God.

It is a great joy to the world when we announce that it is one hundred years since the appearance of the Father and the Son to the Prophet Joseph Smith. There has never been a time in my life since my father told me of the occurrence that I have had any doubt in my soul that the Prophet saw the Father and the Son, and that he heard the Father say to him "Joseph, this is my beloved Son; hear him." And indeed he had a message to deliver to that youthful person who so soon became the Prophet of the Lord.

In my experience in traveling in different parts of the world, I have often thought of the words, "They are all wrong, they worship me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men." I have many times testified before congregations of the world to this wonderful statement; and I have often thought, I wonder what the people think, what these great so-called Christian nations think, when we stand before them and make that statement. My brethren and sisters, it has been my privilege to bear my testimony of the divine mission of the Prophet Joseph Smith in England, in Belgium, in France, in Switzerland, in all the provinces of Germany, and in Denmark, Norway, and Sweden, and my heart has been aglow with joy and satisfaction unspeakable when I have had the privilege of bearing this testimony to the people.

I remember when on my first mission, in 1890, I was called to Switzerland, and was going from house to house without money and without price, and bearing my testimony to the people. I was once about to go into a large house, the owner of which must have been a very wealthy man, and he met me at the door. He did not invite me in, but in my humble way I bore my testimony to him of the divine mission of the Prophet Joseph Smith and of the gospel being restored in its fulness; and I preached to him the principles of faith, repentance and baptism, and I will never forget the reply that he made to me. "My dear boy," he said, "I admire you for your courage, but your doctrine I cannot accept."

Not very long ago I read a letter from one of my old friends in the city of Vienna, capital of Austria. This man was in one of the high schools of Vienna when I was there on my mission, I remember; and he related to me in that letter the condition that exists in that land at the present time. He said, "Brother Balliff, it is not as it was when you were here. When we go along the main thoroughfares and the places, or gardens, in Vienna, we see mothers with infants in their arms starving, they are so much in want of bread to keep life in the souls of their little ones, and hundreds and thousands of people, women and children, are dying for the want of food and clothing to keep them warm." I thought to myself, I wonder how many of those people who are in that condition today heard the elders bear their

testimony to them in days gone by. I believe that those people who did hear those testimonies, and who are now suffering those terrible privations and hardships, are touched in their feelings, and that their hearts are filled with remorse because they turned away from that humble message of life and salvation.

I often feel, too, many times in looking over the congregations of the Saints, and I ask myself the question: Do we appreciate the blessings that we enjoy in this land of plenty? O how kind and merciful the Lord has been to us. We have plenty; we have to spare. And sometimes I wonder, in our times of plenty, if we remember the Lord as we should do.

In our stake, the Cache stake of Zion, last year we paid the largest tithing that has been known in the history of the stake. But, in looking over the records, examining our conditions, examining myself and my friends, I ask myself the question, Are we paying a tithing? And I want to say, my brethren and sisters, I do not want to judge Israel, but I believe that many of us have forgotten the Lord and the great blessings that he has poured out upon us, and do not remember how he has blessed this land, how he has made this land indeed prosperous, has blessed the soil so that it produces in its richness. We came into this barren land, and it is now teeming with wealth. The Lord has blessed us in all our outgoings and incomings. But I ask today, how many of our sons and daughters remember the Lord? How many of them, night and morning, call their little families about the family altar and offer up thanksgiving and praise to God the eternal Father for the blessings of health and strength and for the things that have come into their homes. I am afraid, my brethren and sisters, that we are not grateful enough for all of these things. I believe that we ought to be more prayerful and more humble, that our children, the greatest gifts and blessings that we could have come into our homes, have been given to us. But what a responsibility there is in every home, to care for and train and properly rear those children that God has blessed us with. What a great responsibility in training those young men and women that when they grow to the age of understanding they may indeed be representatives of the pioneer families.

I was thinking last evening, in reading the account of the Relief Society conference, that in that vast gathering there were only four who had seen the Prophet Joseph Smith. Today the witnesses who have seen and known the Prophet Joseph are getting rare, and the time will soon come when we will not have these living testimonies from men and women who can stand up and bear testimony that they have seen and heard the Prophet Joseph. Do we appreciate the testimonies of these living witnesses of the divine mission of the Prophet Joseph Smith? I hope and trust that it will grow into our souls, and be burned into the souls of the children of the Latter-day Saints, the testimony of the divine mission of the Prophet Joseph Smith, and also the testimony of those who have come after them.

I want to bear testimony that I knew the Prophet Brigham

Young. I heard his voice, I heard his testimony; and the Spirit of the Lord testified to me that he was indeed a prophet of the Lord, and so it is with all of his successors, and I am thankful in my heart to God, my heavenly Father, that he raised up these mighty men. And when I look upon this great congregation that gather together in our conferences, I think of the many millions of people who have heard the testimony of the gospel, and many hundreds of thousands have embraced the gospel, and a wonderful work has been wrought in this one hundred years. There is nothing recorded in history to compare with the marvelous work and a wonder that has been accomplished since the Father and his Son appeared unto the Prophet Joseph Smith.

I am very grateful for the privilege of being with you today and partaking of the spirit of this conference; and I pray that the Lord may help us all, that we may live better lives, and appreciate more highly the great blessings that come through obedience to the gospel of the Lord Jesus Christ.

May the Lord help us to be humble and true to our covenants, is my prayer, which I ask in the name of Jesus Christ. Amen.

Quartet and choir sang, "Blessed Be the Lord God of Israel."

ELDER URIAH G. MILLER

(President of the Cottonwood Stake of Zion)

My brethren and sisters, I am not accustomed to standing before a congregation of this magnitude, and I am confident, if you knew just exactly how I feel at this particular time, that in your hearts would be a prayer that the weight of the load might be lifted, and that for the short time that I stand before you I may be blessed with the spirit of this office and calling. I recognize the fact that people are gathered together from all parts of the Church for the purpose of attending the general conference of the Church, and that they are desirous of hearing from the authorities of the Church; and inasmuch as I have been asked along with some other brethren to occupy a portion of the time on this occasion, I hope and trust that the Lord will be merciful and will bless me with the spirit of liberty.

I believe that we have all enjoyed the meetings thus far. We have been particularly taken up with the most splendid singing that we have heard. Many of us, possibly, have never before had the privilege of hearing the Ogden choir. We have heard of it; and we have heard many very fine things from this most splendid musical organization today.

I want to read to you a passage of scripture, and if I say nothing more than to read this passage of scripture I trust that it will be to our value. Recorded in the 8th chapter of the Acts of the Apostles is some history of the ancient Church, that deals with the persecutions that came upon the Saints. It was about or soon after the time when

Stephen was stoned to death. Evidently, from the reading of the Bible, a great deal of persecution was organized against the Church at that particular time. The people were scattered from one part of the country to the other, out from Jerusalem. The brethren, in whatever direction they went, were preaching Christ and him crucified unto the people with whom they came in contact. And Philip, one of the authorized servants of the Lord, went into Samaria, and preached the gospel unto the people of Samaria. Many of them believed on his words, and the apostles evidently were at Jerusalem or thereabout, and through some means or other they learned of this, and here we read: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Ghost." It is the latter part of these verses that I desire to draw attention to at this time, that part which deals with the conferring of the Holy Ghost. There are many beautiful things in these few passages of scripture. The question of authority, with other things, is recorded, but you know I have in mind more than any other one item the question of the reception of the Holy Ghost. As a religious organization, we believe in God, the Father, and in his Son Jesus Christ, and in the Holy Ghost. We believe that there is only one authorized way by which the Holy Ghost can be conferred upon mankind. That is through the ordinance of the laying on of hands. We believe in the laying on of hands as one of the ordinances of the gospel; and when the Church came into existence, following that great and mighty vision of the Prophet Joseph Smith, about one hundred years ago, when the heavens were opened and the Father and the Son made their appearance unto the Prophet Joseph, and answered the petition of his humble heart; from that start grew the Church. In the Church came the ordinances of the gospel. Among these is the laying on of hands for the gift of the Holy Ghost.

Religious history bears out, it seems to me, the evident fact that, in all of God's dealings with the children of men in the various generations of the world, when one member of the Godhead is upon the earth ministering generally among mankind, another one is taken away from the earth. It was altogether possible, no doubt was true, when Christ was upon the earth that he at times was visited by the Father, and that when he went down into the river Jordan and was baptized by John the Baptist, the Holy Ghost descended upon him in the form of a dove. We are told also in this sacred writing, that John the Baptist had in his soul the Holy Ghost from his mother's womb. Yet we find this rather startling declaration recorded in the Bible, in the 16th chapter of John and 7th verse, "Nevertheless, I tell you the truth, it is expedient that I go away, for if I go not away, the Comforter will not come unto you. But if I depart, I will send him unto you." Christ, one of the members of the Godhead, was upon

the earth. While he was here, that passage of scripture would rather give us to understand, that the ministry of the Holy Ghost was not universal among the members of the Church. It was necessary that Christ should go, and when he went another member of the Godhead would descend and come and minister unto mankind. My brethren and sisters, we are living in that day and age of God's dealings with the children of men when one personage of the Godhead, the Holy Ghost, is ministering among the children of men; and I often wonder in our work in the Church, in our ministrations among the people, if we do not look for really too marvelous things, if, when we kneel down to pray, we do not really expect that the heavens are going to be opened and some divine personage is going to come unto us and deliver unto us the message that our souls are craving.

I desire to read to you a passage or two from the Doctrine and Covenants dealing with the ministry and the mission of the Holy Ghost. These passages of scripture are what came to the Prophet Joseph Smith and in behalf of Oliver Cowdery. They were given one year before the Church was organized, yet they carry with them that wonderful message, that the Holy Ghost is not only for Oliver Cowdery but for every member of the Church. It is recorded in the 6th section, commencing with the 20th verse:

Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love. Behold, I am Jesus Christ, the Son of God. I am the same that came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?

In the 8th section, second verse, these words were recorded:

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the Spirit of revelation; behold, this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground.

We might read other passages of scripture, if we had time, showing the principle, that the Holy Ghost will dwell upon us, be in our hearts, to give us peace, contentment, revelation, and those things that will lead us to Godliness.

I pray, my brethren and sisters, God's blessings upon the people and members of the Church, that we may be true to every covenant that we have made, that the Spirit and the blessings of the Lord may rest upon us, and the blessings and power of the Holy Ghost may be with us as a witness of this work, which I testify to you is true, in the name of Jesus Christ. Amen.

PRESIDENT RUDGER CLAWSON

AFTER ONE HUNDRED YEARS.

In the year 1820, Joseph Smith had his first vision. After one hundred years, what do we see? We behold a great and a mighty people in the midst of the Rocky Mountains, organized into a Church and founded upon principles and doctrines which he set forth. We behold a great conference of the Church here on the 4th day of April, 1920, and the people of the Latter-day Saints gathered together until the Great Tabernacle is filled to overflowing, the Assembly Hall is crowded to its utmost limit, and another overflow meeting is now in session upon this block, while hundreds have been turned away from these buildings because they could not get admission.

THREE PRECIOUS VOLUMES.

My brethren and sisters, between these two covers I now hold are three precious volumes. They are books that are most precious to the Church of Jesus Christ of Latter-day Saints and to the world at large. I take it that these three books are perhaps as desirable and precious as any three volumes in the world. One is the Book of Mormon, translated by the Prophet Joseph Smith, giving a religious history of the ancient people of this continent; also in this book will be found the gospel of the Lord Jesus Christ in its fulness. This Book of Mormon is attested by eleven witnesses, in addition to the Prophet himself who brought it forth.

The book that follows is the Doctrine and Covenants. It emphasizes the fact that the channel of revelation is open between the heavens and the earth, a channel that had been closed for at least 1,800 years. Isn't that wonderful? Isn't that impressive, the fact that that channel has again been opened? For, as a matter of fact, this book contains the revelations of the Lord Jesus Christ to his prophet and to his Church. How blessed are this people, that we can have in the Church the voice of revelation.

This work is introduced to the Church and to the world by a most powerful preface. I will just read a line or two. It is wonderfully impressive. It emphasizes divine truth:

Hearken, O ye people of my Church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together. For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

See how comprehensive and how sweeping is this statement, every eye shall see and every heart throughout the world shall be penetrated by the power of God.

And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. And the voice of warning shall be unto all people, by the mouths

of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth. (Doc. and Cov. 1:16.)

The whole section is worthy of the deepest thought.

And now, in this book of Doctrine and Covenants you will find, among the many that have been given, a mighty revelation upon the authority of the holy Priesthood. You will also find there a mighty revelation with respect to the dead and the temple work, and a mighty revelation with regard to the great principle of marriage, and other communications from the heavens. Oh, is it not marvelous indeed!

The next book is the Pearl of Great Price, which is composed of writings, narrations, and translations of the Prophet Joseph Smith. In this book you will find a record entitled the Book of Moses, showing how great was the light and truth that was shed forth from God, and the dealings of God with his children and the doings of Moses and also of Enoch, who lived before the flood. You will also find there the Book of Abraham, a translation by the Prophet Joseph Smith, which has brought to light a knowledge of great things concerning Abraham and his authority and Priesthood, and the revelation of God to him concerning the heavens and the earth, all of which is subject matter for deep and thoughtful study. And you will further find a narration by the Prophet himself of the First Vision referred to. He gives an account of it in simple and impressive language. It is beautiful; the very simplicity of it is beautiful indeed. That communication did not come to us in scientific terms. No, it does not need to be translated. A child can understand the story of that First Vision, it is so simple and beautiful. And we find that the simplest things in the world often turn out to be the most profound, do we not? I think so. Well, you could hardly put a price on the Pearl of Great Price. It is most precious indeed.

And what a revelation, what a wonderful combination of books under one cover. If that were the only book of the kind in the world and it was in my possession, dear me, I would not part with it upon any consideration. I would hold on to it as I would hold on to my soul. I would eat with it and sleep with it, and have it with me at all times. But, brethren and sisters, you have this book. How many of the Latter-day Saints appreciate these great standard works of the Church? How many of the Latter-day Saints are giving them study and reflection? We are commanded to search out wisdom from all good books, and particularly good books of the Church.

The Book of Mormon has always been to me as interesting as a romance, as interesting to me as any thrilling story that I have ever read. It is marvelous, and yet in connection with the story of the people of the Nephites is the gospel of Jesus Christ laid before us in all its beauty and simplicity. Well, the Lord be praised. Surely this is "a marvelous work and a wonder," is it not? You cannot improve that definition? There is no use trying to elaborate upon it. You might

speak for a month about "Mormonism," and you could not get beyond saying, it is a "marvelous work and a wonder," almost beyond human understanding and quite beyond full explanation.

Well, blessed be the Prophet of the Lord, the living prophet today; and blessed be the people of the Latter-day Saints, and now after the lapse of a hundred years let us rejoice together in the knowledge and testimony of these things.

APPRECIATION OF THE OGDEN TABERNACLE CHOIR.

Let me say, in conclusion, and I think very likely I am voicing the feeling of the entire congregation, when I say it, that I appreciate fully the effort put forth here by the Ogden tabernacle choir, led by Brother Joseph Ballantyne. They have done most excellent service today, and have helped to make this meeting a splendid success. Of course, our meetings are always successful when they are conducted under the direction of the Spirit of God, but we could not get along without the singing. We must have good singing. We must have singing that is tuneful, we must have singing that breathes forth the Spirit of God; we must have singing that is in harmony. And in the singing today we have had perfect harmony. The Lord bless the Ogden tabernacle choir, and may he bless us all, I pray in the name of Jesus Christ. Amen.

The quartet, Agnes Warner and choir, sang, "I Bring You Glad Tidings."

ELDER ANDREW JENSON.

(Assistant Church Historian)

My brethren and sisters, I am expected by those who have appointed me to address this meeting to give an outline of "Mormonism" for one hundred years, and with the limited time at my command, I can only expect to touch the very high spots, in order to make my narrative at all comprehensive and interesting.

There is a notable similarity between some of the events of the first century of the Christian era and those of the nineteenth century. With the exception of the experience, which Jesus, when twelve years old, had with the Jewish rabbis in Jerusalem, we know next to nothing about his childhood days. Several books have been published dealing with Christ as a child, but they are largely, if not wholly, apocryphal, and consequently more or less unreliable. No great event seems to have taken place in the Savior's life, according to holy writ, until he was thirty years of age, when he was baptized by John in the river Jordan. With that event was commenced the real preaching of the gospel, ushering in that particular dispensation at the head of which stood Christ and his apostles. Yet we are safe in surmising that from the time the Savior was twelve years old until he was baptized he was training and preparing for the great mission before him.

So also with the Prophet Joseph Smith, who was born in the beginning of the nineteenth century. Nothing of importance seems to have occurred in his life, until he was between fourteen and fifteen years old. Born in Vermont he moved with his parents when ten years of age to western New York, where he resided in 1820, one hundred years ago, and where he received the glorious vision which may consistently be termed the very beginning of the new dispensation. The following ten years were years of preparation, and during that time Joseph was visited by the angel Moroni a number of times, received the plates from which he translated the Book of Mormon into the English language, was visited by John the Baptist, who confirmed upon him and Oliver Cowdery the Aaronic Priesthood, and later visited by Peter, James and John who confirmed upon him the Melchizedek Priesthood. Unfortunately we do not know the exact date on which the latter event took place, nor have we been able to establish the exact day or days upon which the Three Witnesses and the Eight Witnesses to the Book of Mormon saw and handled the plates and attached their signatures to the testimonies which are recorded at the beginning of that sacred record; but we are safe in saying that these important events took place in 1829. The Book of Mormon being published as early as March, 1830, the printing must have been commenced in 1829. We are able to state positively that the Book of Mormon was published early in 1830, because the Historian's office has secured a copy of an old newspaper published in Palmyra, New York, which announces the Book of Mormon for sale as early as March, 1830.

While I am speaking about the Book of Mormon, I may say that after the first edition of 5,000 copies, printed by Egbert Grandin, in Palmyra, New York, a great many other editions have been published of the book, both in America and in England; and besides being thus published in the English language on the two hemispheres the book has been translated and published in the Danish, the French, the German, the Italian, the Welsh, the Hawaiian, the Swedish, the Spanish, the Maori, the Dutch, the Tahitian, the Turkish and the Japanese languages, fourteen foreign languages in all.

The Church of Jesus Christ of Latter-day Saints was organized on the 6th of April, 1830. With the Priesthood conferred, and in possession of the Book of Mormon, which contains the fulness of the gospel of Jesus Christ, Joseph Smith became an instrument in the hands of the Lord to establish once more upon the earth a true Christian Church, according to the divine order, and also in accordance with the laws of the State of New York.

It is interesting to note that before the end of the year 1830 missionaries of the Church had traveled 1300 miles westward from the place of organization, and to the Atlantic coast in the other direction. The gospel was also preached during the fall of 1830, and the winter of 1830-1831 to several tribes of Lamanites or Indians, some of them beyond the western boundary of the United States, as it was then (now the western part of the State of Missouri). Many

people were converted and perhaps 200 persons had joined the Church by baptism before the close of 1830. Also a number of miraculous interpositions of the power of God took place right in the beginning. In fact, nearly all the gifts of the Church were manifested in that first year, including the gift of healing, prophecy, etc.

In the year 1831 the Church grew rapidly, not only in the east, but also in the western land; and we also find that the first attempt at colonization on the part of the Latter-day Saints took place that year. When the Church was only 15 months old, the Prophet Joseph and others traveled about thirteen hundred miles from Fayette, N. Y., to Jackson county, Missouri, where they founded a prosperous colony. They set up, among other things, a printing press and published a periodical, 120 miles further west than any other paper in the United States. This publication, commenced in June, 1832, was the first periodical of the Church. It was called the *Evening and Morning Star*. After that followed the *Messenger and Advocate*, then the *Elders' Journal*, next the *Times and Seasons*, the *Millennial Star*, the *Nauvoo Neighbor*, the *Frontier Guardian*, etc., and at length, commencing with June, 1850, the *Deseret News*, which is the present organ of the Church.

In 1832, also, a dreadful tragedy took place in the town of Hiram, Ohio, when the Prophet Joseph was tarred and feathered and left for dead, and the life of a little child, adopted by the Prophet and his wife Emma, was sacrificed through exposure on account of mob violence. Soon after this event the Prophet Joseph made a second visit to Missouri to bless and encourage the Saints who were gathering in Jackson county. His first visit to that State had been made by him in the summer of 1831, on which occasion the land of Zion was dedicated for the gathering of the Saints and the site of a temple selected and dedicated.

In 1833 a mob arose in Jackson county, Missouri, and drove the Saints, now numbering about twelve hundred souls, away from their homes, having previously destroyed the printing office and other property. In that year also the First Presidency of the Church was organized, Sidney Rigdon and Frederick G. Williams being ordained and set apart as counselors to the Prophet Joseph. This was the beginning of the First Presidency as it still exists.

After the expulsion from Jackson county most of the Saints settled temporarily across the Missouri river in Clay county, Missouri, where they made their second attempt at colonizing and were again successful. In the meantime the Saints also made a success at colonization in Kirtland, Ohio, where they commenced the erection of a Temple in 1833, and changed an insignificant village into a town of 2,000 people. The Temple built there still stands.

In 1834 another remarkable event took place in the history of the Church. The Saints, who had been driven from Jackson county, needed assistance and the Lord called the young men of the Church in the Eastern States to go to their relief. Hence the organization of Zion's Camp (numbering over two hundred persons) which, led by Jo-

seph Smith in person, marched 1,000 miles to Missouri, taking their lives in their hands, prepared to sacrifice their all in the interest of their persecuted brethren and sisters, who had been so barbarously treated by the Jackson county mob. But the Lord did not allow this little army to enter into a physical encounter with the mob. In the famous revelation given on Fishing river in June, 1834, the Lord said that he had brought these young men that far, in order to give them an opportunity to show their integrity and their confidence in the Prophet of the Lord. The great majority of them made good, and although the Church was only four years old at the time, it was discovered on this journey of Zion's Camp that some very good and staunch men had already identified themselves with the Church of Christ. Among the members of Zion's Camp were such men as Brigham Young, Heber C. Kimball, Parley P. and Orson Pratt, Hyrum Smith, Wilford Woodruff, George A. Smith and many others whose names have become household words among the Saints. The journey made by Zion's Camp in 1834 compares most favorably with that of the Mormon Battalion and that of the Utah Pioneers of 1847. In 1834 also the first two High Councils in the Church were organized, one in Kirtland, Ohio, and the other in Clay county, Missouri.

In February, 1835, the Prophet Joseph called the young men together who had distinguished themselves for their faithfulness and integrity as members of Zion's Camp the year before, the Lord having a blessing in store for them. On this occasion twelve of the most faithful men in the Church were chosen, mostly from among the members of Zion's Camp, to constitute the first quorum of the Twelve Apostles and soon afterwards seventy other men were chosen, mostly from the same body, to constitute the first quorum of Seventy. I may explain that up to this time the officers in the Priesthood had consisted of Deacons, Teachers, Priests, Bishops, Elders and High Priests.

The year 1836 witnessed the dedication of the Kirtland Temple, which had been built at a cost of about \$100,000. It would indeed be a very easy task for the Saints now to erect a Temple like that, but it was a most stupendous work for the few, comparatively speaking, who at that time constituted the membership of the Church. In that Temple the Saints received great blessings and witnessed many grand and glorious manifestations of the power of God. Jesus Christ himself appeared to some of the brethren in that Temple and declared that he had accepted of the building which had been built and dedicated to his name. Moses also appeared in that holy edifice and committed to the Prophet Joseph the keys for the gathering of Israel from the four quarters of the globe, an event which is responsible for the many nationalities represented in the Church at the present time. Elijah the prophet, who was taken into heaven without tasting death, also appeared in the Kirtland Temple and conferred to men in mortality the keys for turning the hearts of the fathers to the children and the hearts of the children to their fathers, lest the whole earth should be smitten with a curse, as predicted by the prophet Malachi.

In passing, I will say, that the Kirtland Temple was not provided

with a baptismal font, nor rooms for ordinance work; it simply provided a sacred place for Christ and other heavenly messengers to appear and restore certain keys to the brethren and confer blessings upon the people. It also provided a place for schools of learning for the priesthood. This year (1836) the Saints in Missouri were compelled to leave their possessions in Clay county and move into a prairie country which soon afterwards was organized into Caldwell county. When the Saints moved into that county it was inhabited only by two or three families who made their living by gathering honey, but in the course of three years the Saints turned that naked prairie country into beautiful farms and gardens. In Caldwell county they founded the city of Far West and many other villages; in the adjoining Daviess county they located Adam-ondi-Ahman on Grand river, and in Carroll county they purchased the little town of De Witt. They increased so rapidly in that part of upper Missouri that in 1838 there were as many thousand Saints there as there had formerly been hundreds in Jackson county.

In 1837 the first Latter-day Saint missionaries were sent to England where they commenced that great missionary labor which has resulted in so many thousands of Latter-day Saints from the British Isles migrating to America to become a most important factor in the growth of the Church. The British Mission was a natural outgrowth of missionary labors performed by Parley P. Pratt in 1836, in the Dominion of Canada, where John Taylor, a staunch and influential Englishman, who subsequently became president of the Church, believed the testimony of Brother Pratt and was baptized, together with many others.

In 1838 persecution by mobs was renewed in Caldwell county and that season became a veritable year of martyrdom. We are all familiar with the fact that seventeen Saints were massacred at Haun's Mill on the 30th of October, 1838, and that David W. Patten, one of the original members of the quorum of the Twelve Apostles, and others were killed about the same time on Crooked river. During that year, also, the Prophet Joseph and others were thrown into filthy dungeons as prisoners and kept in durance vile for many months.

In 1839 the exodus of about 12,000 Saints from Missouri took place under the exterminating order of Gov. Lilburn W. Boggs. The exiled Saints fled to Illinois and there, during the following six years, founded and built up the city of Nauvoo, in Hancock county. I will here merely mention that attempts had previously been made by others to build up a town on the same site, but instead of building a town they built a good-sized graveyard on the side hill. Our people, "plucked and peeled," as they were, built up a city containing about 15,000 inhabitants. In Church history this city is known as Nauvoo the Beautiful. It stood on the east bank of the Mississippi river where that mighty stream changes its course so as to make a horse-shoe bend and on the projected area thus formed and bounded on three sides by the river, the city was built. There is still a remnant of Nauvoo left, but it is a matter of history that as soon as the Saints

took their departure for the far west an apparent blight or curse settled down upon the place, and has rested upon it ever since. Instead of being the largest city in Illinois, as it was in 1846, Nauvoo of to-day is a small insignificant village, suffering under the displeasure of God as literally as does the land of Palestine which was placed under a curse because of the wickedness of its inhabitants.

In 1840 the Saints petitioned the President and Congress of the United States for redress for the persecutions endured by them in Missouri, but their prayer was met with this laconic answer from the chief executive of the nation: "Your cause is just, but I can do nothing for you." That year (1840) a number of the Twelve Apostles arrived in England as missionaries, Brigham Young, Heber C. Kimball, Parley P. Pratt, Wilford Woodruff and Geo. A. Smith being among the number. These brethren commenced the publication of the *Millennial Star*, which is still published in England and is now the oldest periodical in the Church.

The year 1841 witnessed the laying of the foundation of a Temple in Nauvoo and the forming of the Nauvoo Legion for the protection of the Saints. This military organization was continued many years after the Saints located in Utah, and some of the brethren who are present today undoubtedly belonged to the Nauvoo Legion.

In 1842 Joseph Smith was troubled with vexatious lawsuits. During his lifetime it is asserted that he was arrested forty-seven times, but was acquitted in every instance; and when his enemies finally found that they could not prove him guilty of any crime, or even misdemeanor, they swore that "if the law could not touch him, powder and ball would."

In 1843 enemies made another attempt to kidnap Joseph and take him to Missouri, but the Saints of Nauvoo, who loved their Prophet as they loved no other man, except it be Christ himself, rose up in righteous indignation in his defense, and with the Nauvoo Legion at their back rescued their Prophet and brought him safely back to Nauvoo.

The year 1844 witnessed the assassination of the Prophet Joseph. He fell as a martyr to the cause of truth, together with his brother Hyrum and others.

In 1845 the mob burned nearly all the houses outside of Nauvoo, and in 1846 they sacked Nauvoo itself. A number of brethren were killed in the so-called Nauvoo battle and on other occasions. Early in 1846 the Saints made preparations to move westward into the land of the setting sun, and in February of that year, when the weather was so cold that the frost formed a natural bridge across the great Mississippi river, the exodus of the Saints commenced. One company of Saints from the Eastern States, instead of crossing the continent, traveled by sea, doubling Cape Horn and landed at the little Spanish village called Yerba Buena on the Bay of San Francisco, July 31, 1846. This company published a paper called the *California Star* and turned the village of Yerba Buena into the present town of San Francisco.

After the Saints in 1846 had traveled westward about three hundred miles from Nauvoo a request reached them from the United States government for five hundred men to participate in the war with Mexico, and while some of the Saints demurred on the ground that they needed all the able-bodied men in their camps to protect themselves against the Indians, President Brigham Young answered the government messenger by saying: "You shall have your battalion, even if we have to make it up of our Elders," and, sure, enough, the Elders, Priests, Teachers and Deacons of the Church were mustered into that battalion which commenced its famous march toward California in July, 1846. It is said that these volunteer soldiers made the most difficult march ever undertaken by infantry in any military campaign. The so-called sick detachment of the battalion, which was not considered strong enough to undertake the march all the way across the deserts to California, was sent to a place now called Pueblo, on the Arkansas river, where they spent the winter of 1846-1847, and thus became the first Anglo-Saxon settlers in what is now the State of Colorado.

Having served their time according to enlistment the Mormon Battalion was discharged in California in July, 1847, and early in 1848 some of the members discovered gold in California, an event which for a while almost turned the world upside down.

Most of the exiles from Nauvoo spent the winter of 1846-1847 on the west bank of the Missouri river, where they built a town called Winter Quarters, the first Anglo-Saxon settlement in what is now the State of Nebraska. This was done because the Mormon Battalion took away so many of the stronger men that the rest of the exiles could not continue the journey to the mountains that season, as had been contemplated, but in April, 1847, a company, known in history as the pioneers, consisting of 143 men, three women and two children, left Winter Quarters for the Rocky Mountains and arrived in Great Salt Lake Valley in July, 1847. About one thousand eight hundred others of the exiled Saints arrived in the valley in the fall and spent the winter of 1847-1848 in the valley.

Early in 1848 the pioneers in the Valley put in crops which from the beginning promised a rich harvest, and for a while everything looked promising and encouraging, but in the early part of the summer crickets came down in myriads from the mountains surrounding Great Salt Lake Valley and destroyed a great portion of the crops. Notwithstanding every effort was made to drive them off by means of bushes, long rods, etc., whole families and neighbors turning out *en masse* until almost exhausted, the whole would have been destroyed, had not the Almighty in his kindness sent gulls in vast numbers which covered the fields and destroyed the crickets. This circumstance saved the life of the colony which during the winter of 1847-1848 had lived on half rations and their whole hope of escaping starvation was centered on the harvest of 1848. They could not possibly have lived through another winter, nor could the four thousand other emigrants who arrived in the valley in 1848 have escaped starvation if

the harvest of 1848 had proved a failure. Hence, when we view the beautiful statue erected on this block in honor of the sea gulls we may well offer up a prayer of thanksgiving for what these birds did for the pioneers of Utah.

While everything looked dreary and blue in Salt Lake Valley in 1848 and clothing of every description as well as foot gear was so extremely scarce that some of the men were obliged to make clothing of skins, Heber C. Kimball, as a prophet of the Lord, on a certain occasion arose in the midst of a congregation of Saints and said that within one year States goods would be sold on the streets of Salt Lake City as cheap as in the city of New York. After uttering the prophecy, Bro. Kimball remarked that it seemed almost impossible for his prediction to be fulfilled; nor did the brethren who heard him place any confidence in his words. Yet the prophecy was fulfilled in a most natural way in 1849, when tens of thousands of gold diggers from the east and from Europe passed through Salt Lake City on their way to the gold mines in California. Being anxious to continue their journey without delay these travelers were willing to exchange their States goods for fresh cattle and supplies of food, and thus were the wants of the people, so far as clothing was concerned, relieved, while the gold miners could continue their journey rejoicing. In 1849 Provo in Utah county and Manti in Sanpete county were founded, Ogden having been founded the year before. Early in 1849 the people in the valley organized the Provisional Government of the State of Deseret which was the only general government here for more than two years or until the machinery of the Territory of Utah came into existence in 1851. I could say much about this government and the conditions in the Valley, showing the loyalty and the good character of the Saints during those years, but time will not permit. In 1849 missionary operations, which on account of the exodus had been neglected for a few years, were revived, as missionaries were not only called to the United States and Great Britain but to continental Europe. Thus it was that new missions were opened up among many people who do not speak the English language, among them being missions to France, Italy, Denmark, Sweden and the Hawaiian Islands.

In 1850 a string of new settlements was founded in Utah Valley, including Lehi, American Fork, Pleasant Grove, Springville, Spanish Fork, and Payson.

In 1851 the government pertaining to the Territory of Utah (which had been created the year before) was set in motion and Fillmore, Millard county, chosen as the first capital of Utah. That year also Brigham City, Willard, Nephi, Parowan, Cedar City and other settlements of the Saints were founded in Utah and besides these, San Bernardino in California. This year Great Salt Lake City was made an incorporated city with Jedediah M. Grant as the first mayor. New missions were opened by the Church in South America, Australia, India, Switzerland, Norway and Iceland.

In 1852 nearly all the Saints who had stopped temporarily in the Pottawattamie country in Iowa emigrated to the Valley.

In 1853 the so-called Walker war broke out in Utah, in which a number of the settlers were killed. Fort Supply, near Fort Bridger, was founded by the Saints. This was the first Anglo-Saxon settlement in what is now the State of Wyoming. This year also the first branches of the Church were organized in Sweden.

In 1854 hundreds of emigrating Saints from Europe died from cholera while sailing up the Mississippi river and while crossing the plains. New missions of the Church were opened in New Zealand and in Gibraltar.

In 1855 the grasshoppers destroyed nearly all the crops in Utah. A colony of Saints was established in Carson Valley (now Nevada) and a missionary settlement founded near Salmon River in what is now the State of Idaho, this being the first Anglo-Saxon settlement in that State.

Owing to the destruction of the crops in 1855 food was very scarce in Utah during the early part of 1856, but the lives of the people were saved by their eating thistle tops and sego roots. In 1856 upwards of two thousand Saints crossed the plains with handcarts, and as many more during following years.

In 1857 the so-called Johnston army troubles occurred, through the falsehoods circulated by Judge W. W. Drummond and others. This army was sent to Utah to punish the "Mormons" who were accused of being disloyal to the government. The Utah militia mustered into service by proclamation by Gov. Brigham Young, stopped the army temporarily and the troops spent the winter of 1857-1858 near Fort Bridger.

In 1858 through the good offices of Thos. L. Kane and peace commissioners the difficulties existing between the U. S. government and the citizens of Utah were settled and the army entered the Valley, but not until the inhabitants had vacated Salt Lake City and the northern settlements. They, however, returned to their homes.

In 1859 the Federal judges in Utah exercised undue authority and caused considerable difficulty by instituting unjust court proceedings against Church leaders and others.

In 1860 the so-called pony express was introduced which made communication between Utah and the east and California much easier.

In 1861 Utah was divided and Nevada came into existence as a territory, afterwards as a state. That year also upwards of two hundred wagons, with four yoke of cattle to each, were sent from Utah to the Missouri river to bring in the poor Saints who were emigrating to the valley. This movement on the part of the Church was repeated in 1862, 1863, 1864, 1866, and 1868. This year (1861) the overland telegraph line was completed to Salt Lake City.

In 1862 another convention was held in Utah which re-adopted with slight amendments, the constitution of 1856. Delegates were sent to Washington to ask for Utah's admission into the Union as a state; the request was again refused. In 1862 Camp Douglas was established, near Salt Lake City, by California volunteers.

In 1863 new settlements of Saints were founded in Sevier Valley, Utah, and Bear Lake Valley, Idaho.

In 1864 Calls Landing was established by the Saints on the Colorado others were subsequently called. The first "Mormon" settlements in Arizona.

In 1865 the so-called Black Hawk war broke out in Southern Utah and continued for three years, during which about 75 people were killed and thousands of head of stock taken off by the Indians. In consequence of these raids and massacres the counties of Piute and Sevier were abandoned as well as some of the small settlements and ranches in Kane county.

In 1866 ten companies of Church teams were sent to the Missouri river after the poor.

In 1867 the large tabernacle in Salt Lake City was nearly completed.

In 1868 nearly all the crops in Utah were destroyed by grasshoppers. In order to create employment for the people, that they might earn means to buy bread, President Brigham Young took a contract to grade ninety miles of the Union Pacific Railroad. Thus work and money became plentiful in Utah.

In 1869 the Union Pacific Railroad was completed to Ogden and on May 10th, 1869, the last rail connecting the Union Pacific and the Central Pacific railroads was laid at Promontory. This put an end to the long and tedious travel across the continent by ox teams. In January, 1870, the Utah Central Railroad was completed to Salt Lake City, thus making the capital of Utah a railroad town.

In February, 1871, the settlements of the Saints on the Muddy, now in Lincoln county, Nevada, were abandoned by them, owing to oppressive taxation by the officials of the new State of Nevada. That year also Judge James B. McKean, who had recently been appointed chief justice in Utah, united with the associate justice in setting the laws of the territory at defiance, which led to considerable disturbance, as under his rulings civil and religious liberty almost departed from Utah for the time being, and tyranny usurped their places.

Early in 1872 another constitutional convention met in Salt Lake City to adopt measures anew for the admission of Utah into the Union. A constitution and a memorial to Congress were finally adopted which provided for woman's suffrage and minority representation. When it was submitted to the people for their vote 25,324 persons voted for it and only 368 against it. In May the memorial was presented to Congress, but admission of the State of Deseret into the Union was denied because of the unpopularity of the religion of the Latter-day Saints.

In 1873 an unsuccessful attempt was made by a company of Saints to settle in Arizona territory. President Geo. A. Smith visited Palestine and other countries.

In 1874 a large number of Indians joined the Church and the United Order was introduced among the Saints in Utah.

In 1875 Geo. A. Smith, first counselor to President Brigham Young, and Church historian, died in Salt Lake City.

In 1876 a large number of families in Utah were called by the Church authorities to locate settlements of the Saints in Arizona; others were subsequently called. The first "Mormon" settlements in Arizona were founded on the Little Colorado river. There are now about fifty settlements of the Saints in Arizona, comprising four Stakes of Zion.

In April, 1877, the Temple in St. George was dedicated on the occasion of a general conference of the Church being held within its sacred walls. The erection of that temple, the first in Utah, was commenced in November, 1871. During the year, 1877, under the direction of President Brigham Young, a general re-organization of all the settlements of the Saints took place, regular Stakes of Zion being organized in the different counties in Utah and also in Idaho and Arizona, where the Saints resided. No sooner was this important organization completed than President Brigham Young, who had presided over the Church 33 years, took sick and died in Salt Lake City, August 29, 1877. After his death the Twelve Apostles, with John Taylor at their head, took the lead in all matters pertaining to the Church for three years.

In 1878 a number of Mexican claims were purchased by the Saints in Conejos county, Colorado, where several "Mormon" settlements were subsequently located; they now constitute the San Luis stake of Zion.

In May, 1879, Daniel H. Wells was imprisoned in the territorial penitentiary for alleged contempt of court. The offense consisted in his refusal to disclose the secrets of the Endowment House. In July Elder Joseph Standing was shot and killed by a mob near Varnell station, Whitfield county, Georgia, where he had labored as a missionary. The murderers of Elder Standing were subsequently all identified and three of them arraigned in court in Dalton, Georgia, on the charge of murder in the first degree, but, although the evidence against them was clear and direct, they were acquitted by a wicked and bigoted jury and an unrighteous judge.

In April, 1880, the Church celebrated the fiftieth anniversary of its organization by a Jubilee conference held in Salt Lake City, at which the people voted to remit \$820,000 of the indebtedness to the P. E. Fund in favor of the worthy poor and to distribute 1,000 cows and 5,000 sheep among the needy, all of which was done. In October, 1880, the First Presidency of the Church was once more reorganized, John Taylor being chosen president with George Q. Cannon and Joseph F. Smith, counselors.

In 1881, Gov. Eli H. Murray of Utah put himself on record in a most unusual manner by issuing a certificate of election to Allen G. Campbell, the minority candidate for delegate to Congress from Utah, although George Q. Cannon had been properly elected by an overwhelming majority.

In 1882 the so-called Edmunds anti-polygamy bill was passed by

the U. S. Senate. Under this bill a large number of leading brethren were arrested in Utah, Idaho and Arizona, charged with so-called unlawful co-habitation, and about one thousand men were imprisoned in the Utah Penitentiary and elsewhere for refusing to desert their wives and children. That year (1882) another convention was held in Utah which adopted another constitution and memorial to Congress, praying that Utah be admitted into the Union as a State, but Congress again refused to accede to the wishes of the people of Utah.

In 1883 the Logan temple was finished and dedicated.

In 1884 Elders Wm. L. Berry and John H. Gibbs and others were cruelly murdered by a mob in Tennessee for no other crime than that they were Latter-day Saints.

In 1887 President John Taylor, who had been in exile for some time, died in Kaysville, Utah. The Twelve Apostles again came to the front as the presiding authorities of the Church with Wilford Woodruff, the senior Apostle, at their head.

In 1888 the missionaries were quite successful in their labors, especially on the islands of the sea, including Samoa, where the fulness of the gospel was introduced that year. A temple was completed and dedicated in Manti, Sanpete county.

In April, 1889, a First Presidency was again sustained by the Saints, Wilford Woodruff being unanimously chosen as President of the Church with George Q. Cannon as his first and Joseph F. Smith as his second counselor.

In 1890 the municipal government of Salt Lake City passed from the hands of the Saints represented by the People's Party into those of the so-called Liberal Party which for many years past had represented the anti-“Mormon” faction of the territory. The Liberal city council took possession in February and immediately inaugurated a reign of extravagance and blunders. Until this transfer Salt Lake City was one of the best governed cities in the world, life and property had been safe, peace and order the prominent characteristics of the community, and taxation light. But no sooner had the Liberals come into power than the city became a regular rendezvous for tramps, footpads and burglars, etc. Vile houses of resort, gambling hells, saloons, and other places of evil, multiplied and were at the close of the year in full operation with but little check, even on the Sabbath day. At the general conference of the Church held in Salt Lake City in October, 1890, the Saints voted unanimously to discontinue polygamous marriages, agreeable to the provisions of the manifesto issued by President Wilford Woodruff and dated Sept. 24, 1890.

The year 1891 witnessed the Saints in Utah dividing on party lines; the old People's Party was disorganized and the majority of the members of the Church joined, or acted in unison with, the two great national parties of the land, the Democrats and Republicans, according to their individual preference.

In 1892 missionary work was re-commenced on the Society and Tuamotu Islands; for forty years the Saints of those islands had been left without the guidance of Elders from Zion.

In April, 1893, the Temple in Salt Lake City was dedicated. It had been in course of erection forty years, and its estimated cost was \$4,000,000. It was by far the largest Temple erected by the Church up to that time.

In 1894 President Grover Cleveland pardoned all polygamists and restored them to their civil rights.

In 1895 a State constitution was made and adopted by the Constitutional Convention held in Salt Lake City and every preparation made for Utah's admission into the Union as a State. President Grover Cleveland signed the proclamation which admitted Utah into the sisterhood of States Jan. 4, 1896. The occasion was honored by grand celebrations in Salt Lake City and other places in the new State.

In 1897 Utah celebrated the fiftieth anniversary of the arrival of the Pioneers in Great Salt Lake Valley.

In 1898 President Wilford Woodruff died and the First Presidency of the Church was re-organized with Lorenzo Snow as president. In 1899 settlements of the Saints were organized in the Big Horn Basin in Wyoming, several quorums of Seventies were organized and the misionaries of the Church met with considerable success in their administrations abroad. The close of the century found the Church in a most healthy condition. There were 43 Stakes of Zion, comprising about 400 wards and eighteen missionary fields in the United States and in foreign lands. The total membership of the Church numbered about 400,000 in the whole world.

The next decade witnessed many changes and steady progress for the Church. President Lorenzo Snow died in 1901, and the First Presidency of the Church was re-organized with Joseph F. Smith as president and John R. Winder and Anthon H. Lund as counselors. Many new wards were organized in 1902, a Bureau of Information was established on the Temple block, in Salt Lake City, and a new mission house was built and dedicated in Copenhagen, Denmark. In 1903 the Book of Mormon was published in the Samoan language and a new mission house was built and dedicated in Denver, Colorado. In 1904, Salt Lake City was divided into four stakes, a number of prominent Church people were summoned to Washington, D. C., to testify before the Senate committee on Privileges and Elections in the Smoot case, and a mission house, purchased and remodeled by the Church, was dedicated in Stockholm, Sweden. The railway connecting Salt Lake City with southern California was completed, the Church purchased the old Mack farm in Vermont and erected a monument thereon, which was dedicated Dec. 23, 1905. The Church opened a mission field in ancient Greece. In 1906 President Joseph F. Smith made a trip to Europe; it was the first time in the history of the Church that a president of the Church visited Europe. In 1907 the First Presidency of the Church issued a significant address to the world, stating the policy and belief of the Church. During the following four years several new stakes of Zion and a number of new wards were organized.

During the decade commencing with 1911 a great many tabernacles, meetinghouses and chapels were erected. The missionaries met with considerable opposition in some of the European countries. Most of the Saints were forced to leave Mexico in 1912, owing to the revolution in that land. Permanent missionary homes were secured and dedicated in Chicago, Illinois, and in Los Angeles, California, in 1913. A site for a temple was dedicated in Alberta, Canada. President Joseph F. Smith died in Salt Lake City Nov. 19, 1918, and the First Presidency was re-organized a few days later with Heber J. Grant as President and Anthon H. Lund and Charles W. Penrose as counselors. In November, 1919, the newly erected Temple in Hawaii was dedicated by President Heber J. Grant, and early in 1920 a site for a temple was selected in Mesa, Arizona.

Now a word in conclusion, comparing the Church of Jesus Christ of Latter-day Saints, with the primitive Christian Church. When one hundred years had passed over the original church all the Apostles, save one, and many others, had been martyred, while great numbers of the early Christians had apostatized from the faith. If we compare our position, with theirs, our hearts will rejoice that we live in the latter days. If we had lived in the days of the Savior and his apostles, and had belonged to that dispensation, we might have had the privilege of falling as martyrs, or perhaps we might have denied the faith. But living in this day, we are members of a Church growing year by year, and now stronger than ever before. At least half a million people constitute the membership of the Church at the present time, and instead of having dead apostles, we have a live First Presidency, twelve live apostles, more than two hundred quorums of seventy and quorums of high priests and other orders of the Priesthood in every stake of the Church. As a Church organization we have grown until there are seventy-nine stakes of Zion and nearly one thousand wards and branches of the Church in these mountains alone, to say nothing of our membership in foreign lands, and still we are safe in saying that "Mormonism" is only singing, as it were, on its first verse. So much having been accomplished during the past one hundred years, what will not be witnessed in the next hundred years to come? For as a Church we are here to stay and grow until our influence for good shall be felt to the ends of the earth. Let us remember that it has cost some of the best blood of the nineteenth century to accomplish that which has already been done. Let us remember, too, the services of Zion's Camp, the Mormon Battalion, the Pioneers of 1847, and the many other faithful men and women who have made sacrifices for us, and through whose labors and faithfulness we today enjoy all the blessings that come within the reach of those who keep the commandments of God.

May God bless us all that we may always remain faithful and true, is my earnest prayer in the name of Jesus Christ. Amen.

The choir with William S. Wright, Mildred Ware and Myrtle B. Higley sang, "Is This the Messiah?"

Benediction pronounced by Elder Willard C. Burton.

THIRD OVERFLOW MEETING

A third overflow meeting was held in the Bureau of Information Hall at 2 o'clock p. m., April 4, 1920, Elder John M. Knight, President of the Ensign stake and of the Western States Mission, presiding.

The music was furnished by the Swanee singers.

The chorus sang, "Let the Lower Lights be Burning."

Prayer was offered by Elder Benjamin Goddard of the Bureau of Information.

The chorus sang "The Palms."

ELDER NEPHI JENSEN

(President of the Canadian Mission)

One Sunday afternoon last December I spoke in the Queen's Square Theatre in St. Johns, New Brunswick. At the close of the meeting a good Irish business man invited me to spend the evening at his home. I accepted the invitation and passed two delightful hours with this new found friend, talking about religion. My host was an old man, who had never joined a church. In fact for a number of years he had taken pleasure in detecting indications of the dearth of spirituality in the popular churches. In the course of our conversation he told a story of a good Christian woman who had the misfortune of breaking her arm. She believed in the old faith and requested one of the pastors of St. John to come and pray for her recovery. A reverend gentleman went to her room and looked through his prayer book for a prayer suitable for the occasion. After some fruitless search, he shook his head and said, "I can find a prayer for rheumatism, and a broken leg, but I cannot find a prayer for a broken arm. I am sorry that I cannot pray for you." (Laughter.)

When I heard this story I was reminded of what Bill Nye wrote in his comic *History of The United States* about the religion of the first settlers of New England. He said, "The Pilgrims came to America because they did not believe in elocutionary prayers." I am thankful that I belong to a Church that does not believe in "elocutionary prayers," or "sermons."

Our religion commenced with the sincere prayer of a boy. God's own hand rocked its cradle, and his inspiring Spirit has unfailingly guided its destiny until it has become a mighty power for human purification and ennoblement.

I am deeply thankful for the opportunity of coming home to participate with you in the celebration of the glorious centennial anniversary of Joseph Smith's first prayer. The day that boy first prayed openly is one of the holiest days in the history of the human race. His intense faith-cry to God that day was the noblest act of the noblest soul except One. It marked the beginning of one of the greatest epochs in the history of religion. It started the real modern spirit-

ual renaissance. For that day the true meaning of prayer was discovered for modern man.

True prayer is the soul of true religion. It distinguishes religion from superstition. As long as men pray from the heart with real faith they will retain some actual assurance of the existence of the true God.

When the Christ taught men how to pray the simple, undoubting prayer of faith, he gave to the human race its mightiest instrumentality. But alas, man lost this key to actual communion with his Maker. In the middle ages paganism drove truth from the altar and living faith from the human heart. The simple religion of prayer and "worship in spirit and in truth," was turned into a gaudy show. Superstition killed living belief, and dead formalism drove out of the sanctuary the simple heart-yearning prayer that seeks and finds, asks and receives.

Joseph Smith, the great modern prophet, discovered the lost meaning of prayer. With a heart that did not stagger at the thought of trusting the invisible God, he cried to the God of heaven for wisdom, and he received what he asked for. By the power of his mighty faith he called to earth the Father of all, and his Son Jesus Christ. Because he trusted implicitly in the words: "If any of you lack wisdom, let him ask of God," he was privileged to hear the awful Voice that had stilled the storm and stayed the wave.

The story of that boy's all-conquering faith is the most thrilling incident in modern annals. There is light, life and hope in it. It is the beacon that lights the way across the dark chasm which centuries of ignorance and superstition have placed between God and man. Because that boy asked and received, thousands who have come after him have been able to ask and receive.

We are the legatees of the faith and truth that Prophet bequeathed to the modern world. Many of us have followed his example and have sought and found the soul-satisfying knowledge of God. I have asked and received. Without the slightest hesitancy I can say that I know God answers prayer, as certainly as I know that light is light.

Men come from afar and witness what the Latter-day Saints have accomplished in this intermountain region, and go away deeply impressed with these achievements. Often when these men are approached on the subject of "Mormonism" they say, "I care nothing about your religion, but I am greatly interested in what you people have accomplished." This is a very superficial commentary upon the history of the Latter-day Saints. For, apart from the living faith taught and exemplified by our Prophet, the Latter-day Saints would not have been able to accomplish any more than any other people.

It was living faith in a living, personal God that gave them fortitude to sacrifice all that they might be true to him who was their All in All. It was not mere human ingenuity that selected this place, which is now secluded from the industrial turmoil of the rest of our country, as a resting place for modern Israel. It was true inspiration which first said, "This is the place!" It was not a mere sense of the strength in unity that sent this people out in concert to make roads,

build bridges, construct irrigation canals, and erect splendid temples and tabernacles. A deeper spirit was the inspiring cause of all these achievements. "God has spoken again!" This was the all-impelling thought that banded the Saints together as the heart of one man in their great enterprises. All that the Saints have risked and suffered, all that they have ventured and accomplished, all that they have sacrificed for the salvation of mankind, has been suffered, accomplished and sacrificed in the name of and by the power of the faith that Joseph Smith discovered one hundred years ago.

This vital faith puts man in actual contact with God. It is the one thing the world most needs today. Everywhere I find pathetic proof of the lack of this inspiring belief in God. I detect it in the insipid singing in the sectarian churches. I notice it in their hollow prayers. I discover it in their old sermons that speak of a distant God in high sounding theological phrases.

Last Sunday afternoon I was more than usually impressed with the sectarian lack of the power to get in contact with God. I attended a Pentecostal meeting in Winnipeg, Canada. At this meeting I saw an audience of several hundred people, who have discovered the hollowness and coldness of modern religion. These people were honestly but vainly striving, in song and prayer and sermon, to get close to the Father of All. In their hearts they sincerely desired to "touch the hem of his garment." But alas, they could not. They were compelled to look across nineteen silent centuries for a real palpable instance of the manifestation of the power of God. When they tried to look up trustingly, the doubting thought, "God has not done anything during all these centuries," would drive faith from their hearts. And so they "cry aloud, and the only answer that comes is the wail of their echoing cry."

But how different with the Latter-day Saints! They are able to look up with undoubting trust in the God who not only did great things many centuries ago but who has made bare his arm to the nations in the day and time in which we live. In our hearts we can say, "I cannot doubt God, for in our own time he answered the prayer of the boy Joseph Smith. He has sent holy angels to the earth with truth, graces, powers and authorities. He has indeed "proceeded to do a marvelous work and a wonder, among this people."

The world today socially and politically is rocking. It is sitting upon a volcano. God only knows what tomorrow will bring forth. And why is there so much unrest and instability all over the world? Why is every man's hand raised against his neighbor? Why has the world with the two thoughts "money and fun" turned the world into a fool's paradise? The answer to these questions is found in a very short sentence:—The world has lost faith in God. With the loss of faith, it lost the sense of moral obligation.

The great philosopher Emanuel Kant said, "Two things inspire me with awe, the starry heavens and human accountability." This sense of "human responsibility" to God is the only thing upon which enduring civilization can be built. The world more than anything else needs

an intensified consciousness of its responsibility to Almighty God. Nothing but the living, vital faith that our Prophet discovered one hundred years ago can bring back to the human race the awful thought, "There is a great final Judge to whom we are responsible for all our thoughts, aspirations and acts." Only this thought will bring peace to the nations.

So let us be thankful, my brothers and sisters, that we are the legatees of the riches of faith and truth that the great Prophet of the latter days received from God. Let us remember that a testimony of these things is the only sure anchor of the soul. Let us remember that outside of this testimony all is uncertainty, all is doubt, all is despair. But with this firmly rooted testimony in our hearts our souls can be calm, for we can endure as seeing the Divine Weaver behind the tangled web of life, making all things come out right for those who do right.

God help us to treasure this testimony, I ask in the name of Jesus Christ. Amen.

ELDER HEBER C. IVERSON

(President of the Northwestern States Mission)

The thought expressed by President Jensen that the world, today, politically, socially, and religiously, is rocking, I will beg the privilege of stating just a little differently, and emphatically. I believe that it is so rocking because it is not founded upon the rock of revelation, as is the Church of Jesus Christ of Latter-day Saints, concerning which foundation the Lord himself said, "the gates of hell cannot prevail."

The time is now here, predicted of old, when all that can be shaken will be shaken, and, truly human institutions are being shaken and will fall.

This morning President Lund called our attention to the fact that the so-called Christian denominations, in convention, have ruled us out of their society, as un-Christian, because we are not believers, say they, in the divinity of Jesus Christ, the Redeemer of the world. If we are not, I would like to know who are! That thought suggested to me two very significant articles I recently read and happened to copy a few excerpts from. These notes, with your permission I will read with such comments as I may be led to make.

In the *Literary Digest* of December 20, 1919, the following article appeared under the heading of "The Church in a Looking-Glass:"

An inquiry which seems to test the results of religious education of the last half century in day schools and Sunday schools has been made in England. The Y. M. C. A., desiring to ascertain the attitude of young men of the army toward religion, undertook an exhaustive inquiry among the chaplains who were with the young men at the front. The result of this inquiry appears in a book called *The Army and Religion*, but an excellent summary of the evidence is given by Dr. Frederick Lynch in *The Christian Work*, from which we quote.

Questions were asked of them concerning their attitude toward re-

ligion, their faith in a Supreme Being, and those things fundamental in religion. To these queries the following responses were given:

"There is a universal belief in God among the young men of England, but it is the product of natural religion. There is little atheism, but there is little evidence that the knowledge of God comes from Christian teaching."

What a fearful indictment of Christian teaching. This knowledge like their conviction of the immortality of the soul, and their instinctive turning to God in the hour of danger, is an organic instinct, and in spite of teachings to the contrary concerning the true character of God. They have deeply rooted in their soul instinct a belief in the true God. In the Church of England prayer book we have these words, "We believe in one living and true God, of infinite goodness, wisdom, and power, without body, parts or passions." In other words, an incomprehensible, immaterial being! Thomas Jefferson expressed himself in a letter to his distinguished friend, John Adams, in this wise, "When we speak of an immaterial existence, we speak of nothing; when we say that God, angels, and the human soul are immaterial, we say there is no God, no angels, no human soul." I cannot reason otherwise. At what age of the Christian church this heresy of immaterialism or veiled atheism crept in, I do not know, but heresy it truly is. Christ taught none of it. True, he said, "God is a spirit!" but he had not yet defined what spirit is, nor hath he said that it is immaterial. And the Fathers of the first four centuries believed it to be material—fine, and etherial, in very deed, but nevertheless material. The Prophet Joseph Smith declared that spirit is matter, that it is pure and elastic, fine and etherial, but it is matter. Hence they found Christianity teaching an incomprehensible, immaterial, impossible God. Their belief in him is not founded upon the teaching of the past half century.

Concerning the equally vital question of belief in the Redeemer of the world, Jesus Christ, this is said:

When it comes to thoughts about Jesus Christ, answers are quite full and explicit. There is universal respect for him, though the heroic side of his character seems largely unknown. There is little knowledge of him as the Son of God, the atoning sacrifice, or as the source of living power. The men seem seldom to think of him until questioned. He is remote from their daily life. Very many letters said his doctrines were womanly and his character as presented in church sentimental. The "living Christ" is merely a name, and means little to the man. Christ is a historical figure, not a present Redeemer. The practical religion of the great mass of men seems to be a vague theism entirely disassociated from Christ.

He has not yet been introduced into their religious teaching effectively, and they are coming to realize that serious fact.

The same question has been discussed by another, and an eminent one, in these words:

Present day attitude of the general public toward the churches was expressed by Father Bernard Vaughan. "I grieve beyond everything," he said, "to have to say how my country-folk in bulk do not accept the divine personality of our Lord, that is to say, they do not give whole-hearted belief in the Apostles' Creed. And Christ they only know as a

name always to reverence and sometimes to swear by. Do not for a moment think that I am making this statement without foundation—on the contrary, what is thrust before me more and more every day is that not even the language and terminology of Christianity is understood by the people.

"Read the latest book on the subject, *The Army and Religion, An Inquiry and Its Bearing on the Religious Life of the Nation*. It is compiled out of 300 memoranda resting on the evidence of many hundred witnesses.

"When you have put that book down you will find that there is hideous reason, lamentable reason, for believing that Christ, to 85 per cent of our beloved countrymen and countrywomen is today only one name among others, like Plato, Sophocles, or Marcus Aurelius.

"To this growing section of the community Christ is not a living force, inspiring their lives and Christianizing their conduct.

"Must I say it," he continued, "that we are living upon the afterglow of Christianity, which before the great religious revolt in the sixteenth century was woven not merely into the religious, but into the legislative, philosophic, social and domestic life of 'Merrie England' for 1,000 years?

"To convert England to Christianity we must start like our Catholic missionaries among the heathen—with the children. Alas, parents to whom Christianity is nothing and its dogma worse than nothing will refuse to have their children respond to the Divine Master's call, 'Suffer little children to come unto me, and forbid them not.'

"Somebody will ask me, Is this neopaganism due to the war? Not a bit of it. The war has been the occasion of revealing it, that is all.

"If you want to know what has de-Christianized the country, I point my finger to the provided school from which Christ has been turned out and the door slammed in his face.

"The thought of it makes me bury my face in my hands and sob with sorrow and shame."

Our conception of Christ, his relationship to us as a mediator between our Father and his children upon the earth, is to be found in the memorable words of Paul the apostle, who, though possessed of great wisdom and learning, above that of mostly any other man of his time, did not devote his time to the preaching of higher ethics or of any other problems, but declared to the Corinthians, "When I came to you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified." Why? Because no message the world needed then, nor today, nor in any age of the world, equals in importance that sublime, glorious message which you and I have had vouchsafed unto us through the revelations of the Almighty.

Paul said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Christianity has recently been declared by eminent divines to be a miserable failure in the world. But the gospel of Jesus Christ "is the power of God unto salvation" and cannot fail.

Our idea concerning that great Character whom our Christian friends say we do not believe in, is expressed in these sentiments emphasized by Paul, in his Epistle to the Hebrews:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by

his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

If there be any doubt as to the identity of this glorious Character herein described—let this testimony of John the beloved disciple of the Lord set it at rest, wherein he said:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. * * * And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

What? The helpless babe of Bethlehem's manger, the despised carpenter of Nazareth, the sorrowing man of Gethsemane, the crucified hero of Golgotha, who prayed heaven's forgiveness for his blood-thirsty murderers—he the creator of heaven and earth? Yes, so say the scriptures, and so we believe, and so we testify that we know.

Unto us he has said, "Be ye, therefore, perfect, even as our Father in heaven is perfect. Was he an immaterial being? Was he other than a glorified, celestialized man? To his disciples, after his resurrection, he appeared, and bade them behold him and the prints of the nails in his hands and in his feet, and come and thrust their hands into the wound in his side. "Handle me and see, for a spirit hath not flesh and bone as ye see me have."

He occupies a glorious position on the right hand of our Father, and has pointed the way and made plain the path, and commanded us to walk therein, unto his companionship and glory—"For to him that overcometh will I give to inherit all things," said he.

Paul added, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God * * * and was made in the likeness of men." We, too, are made in the image of God, children of God. We believe literally in the fatherhood of God and the brotherhood of man—not as a

mere pulpit platitude, but as an actual reality; and we *know*, because he has been seen, as the testimony was borne this morning: Great and glorious is our privilege! "How firm a foundation, ye Saints of the Lord, is laid for your faith in his excellent word!" Men living in this dispensation have looked into the face and heard the voice of the Redeemer of the world.

This is our testimony to the world, this is the message of the hour, the only one that will save the world. "Christianity"—so called, "has failed." The gospel of Jesus Christ is the power of God unto salvation. It is the perfect law of liberty. The Prince of Peace is the one who ordained it for the peace of the world; and they may cry, "Peace, peace," but it will not come except through the gospel of Jesus Christ, the Redeemer of the world, which is being delivered by his servants, who bear his Priesthood, is my testimony to you in the name of Jesus Christ. Amen.

The chorus sang, "Boys of the Old Brigade."

ELDER REY L. PRATT

(President of the Mexican Mission)

I rejoice very greatly, my brethren and sisters, in having this privilege of meeting with you here, and I have listened with great appreciation and interest to the testimony of the brethren that have spoken this afternoon. Also, I was very greatly interested and edified by the remarks of President Grant and President Lund in our session in the Tabernacle this morning.

I am thankful to the Lord for these gatherings; for the privilege that we as a people have of coming together and being instructed, and listening to the teachings and the testimonies of men whom we know are inspired by our Father in heaven. I am thankful to the Lord that my lot is cast with the people of this Church; and though I have many, many things to be thankful for, and for which I, day by day, thank my Heavenly Father, I think there is no thing that I so genuinely thank him for as I do for the gospel that has been restored in these days in which we live; for the gospel, in very deed, as has been referred to this afternoon, and as defined by the Apostle Paul, is the power of God unto salvation, unto all who will believe, as, of course, those who believe will obey it.

I am thankful to the Lord for the testimony and the knowledge concerning our Father in heaven that came into the world about one hundred years ago, when the boy prophet, with a keen desire in his heart sought to know which of all the sects of the day was the church that Christ recognized. The greatest revelation that has come to the world, in all the history of it, was given to Joseph Smith, when he discovered that our Father in heaven was in very deed a perfect, tangible being. The Christian world had gone astray, and believed in the kind of God defined in the English prayer book; and other religious peo-

ples worshiped the creations more than the Creator, not knowing who God is. But, through that glorious vision, the truth has been borne in upon the world that God is, in very deed, our Father in heaven, and that we are made in his likeness.

It is a very strange thing, coming at the time when it did, and a very hard question to answer: Why should Joseph Smith, had he been a mere reformer not inspired of God, have conceived of the great things that he revealed to the world? Why was he not like other reformers have been, ever since men have taken it upon themselves to reform the religious thoughts and creeds of the world? Why should Joseph Smith have been singled out to have announced this all important and great truth to the world, if he had not been what we claim that he was, inspired of the Lord, and if he did not receive—as we testify that he did receive—this glorious vision of the Father and of the Son? I am thankful for these things and for the restoration of the Gospel through this mighty prophet that the Lord raised up in these the latter days.

There are a great many things connected with the coming forth of the truth and the life and the prophecies given to Joseph Smith, that to me are wonderful. I challenge you, brethren and sisters, to imagine any young man being able to say what Joseph said that the angel told him concerning himself, under similar circumstances, and see it so literally fulfilled as it has been in his case. When the angel came, in answer to his prayer to our Father, that he might know his standing before him, after some years had intervened after the first vision—when the angel came and taught him, that heavenly messenger quoted ancient Scripture to him and outlined to him the mission that the Lord had called him unto; he told him about the history that through him would be made known unto the world, of the ancient people of this land, and he said to him: "Your name shall be known for good and for evil among all men everywhere." Now, just keep in mind the fact that he was an obscure boy, away back in a New England town; but O, how literally has been fulfilled the word of the angel, as Joseph said it was told unto him!

At dinner today, I was in conversation with a man who has spent four or five years in South America—in Bolivia, in Peru, in Chile, in Brazil, and if I mistake not, I think he said he was over in Argentine. He says that away down there, there is no place that you can go that the name of Joseph Smith and the fame of the "Mormons" is not known. True it is, that in many places it is known for evil, but even in that, it fulfills the prophecy of the Lord. It is a fact that we have never put forth any very great effort to carry the message of "Mormonism" into South America. One mission was established there, the land was dedicated to the preaching of the gospel, but missionaries have never labored in South America. I know of but very few copies of the Book of Mormon that have been sent into that land. They would have had to be in the Spanish language, to have reached the peoples of most of those countries, and I am pretty well conversant with all that has been done with regard to the distribution of Spanish

literature for a number of years, and I know that it has not been sent there; but still, this man, who is by the way, not a member of our Church, testifies that away back in the Indian towns, away back from the centers, away back where the Spanish language is scarcely spoken, but where the native languages of those South American Indians is spoken, the name of Joseph Smith is known.

To me, it is a wonderful thing, and I thank the Lord for the testimony of the divine mission of Joseph Smith that there is in my heart.

I was particularly struck this morning with the testimony of President Grant. He testified that he knew that Joseph Smith was a prophet of God, and that the gospel has been restored in these the last days. He said, there will be some of you who will say that you cannot accept it, that you cannot believe it, but all the disbelief and all the ridicule and all the denial of those who cannot believe cannot take that testimony out of the hearts of thousands of people—from the land of the midnight sun in the Scandinavian countries, to South Africa, and from the north of North America to South America, in this land, among men and women everywhere upon the face of the whole earth (though it is true in sections they are few in number). The testimony of the divinity of the mission of Joseph Smith in the earth as a prophet of the Lord, is being borne daily throughout the world, everywhere; and I have heard men testify until it seemed that their testimony pierced the very center of my soul, here from the stand in the Tabernacle; I have heard them testify in the stakes of Zion, I have heard them testify in the wards of the Church; and I have heard them testify in the mission fields, here in the United States and in Mexico and all over and up and down the land; but the testimonies of the leaders of the Church do not differ in sincerity or in genuineness, from the testimonies of the humble members of the Church everywhere. For, as my heart has been touched here by the testimonies, those unmistakable, spiritual testimonies that carry conviction to the hearts of men, so has my heart been touched by the testimonies of the simple natives of the land where I have been called to labor for so many years.

I recall now having held meetings in their little dwellings, built perhaps of corn stalks and thatched over with banana leaves, and in the night time, when we have gathered together, after these same people had worked during the tropical heat of the day and nearly worn themselves out we have gathered together, and with the light of a mere tallow candle, scarcely enough to see to read by, I have seen them stand up and I have seen their countenances brightened by the same spirit, and heard them bear the same strong testimony that carries conviction to the hearts of men, that I have heard from our brethren here; and I want to bear to you this afternoon, my testimony that I know that this is the Lord's work; I know that it shall go on triumphant, and shall spread and shall be established in all the earth—and ultimately the time will come when all men everywhere will acknowledge that this is the truth. Just as I expect to see the day come,

some time, somewhere, when every knee shall bow to Christ, and every tongue confess that he is the Savior of the world, so do I expect to see the time come when every tongue will confess this great truth, that Joseph Smith is a prophet of God. Men may not confess it because they want to. All men that will confess it, perhaps, will not repent of their sins; but conditions will be brought about by the calamities that the Lord will send upon the world and his punishments meted out to men, until men cannot deny, but will confess, even though they will not repent, that these things are true.

It is a wonderful thing to know that this is the truth. We are a remarkable people in that respect. I have attended testimony meetings in many churches—only the other day, when I was stopping off a few hours at Trinidad, over in Colorado, I saw a little hall lit up, and went in to the service that was held there, and it was a testimony service, and I listened attentively. I listened anxiously, and I wanted to hear somebody say that they knew that they had the truth, and while many testified, none testified that they knew, and never have I heard anybody outside of the membership of this Church, stand up and say that they know that the gospel that they have embraced is the truth and is the power of God unto salvation.

This Church, brethren and sisters, has been built upon the rock of testimony. Joseph Smith, when he came home from this remarkable vision, brought down upon himself, by a recital of what he had seen, the hatred and the persecution of all the world, it seemed, and he was never free from it from that day until he gave his life, sealed his testimony with his blood; and he tells us in this book, The Pearl of Great Price, in the Writings of Joseph Smith, that he was given to understand that if he would only forsake that testimony or forsake that story and say that he had been deceived, he would end all the persecution that had been heaped upon him, and that he would be received as all other men again; and that his sorrows should not continue in that regard; but, he said, How could I? I knew that I had seen a light and I knew that within the light I had seen two personages, and I knew that I had heard their Voices, and I knew that they had spoken to me, and further than that, I knew that God knew that I knew those things, and who am I that I might withstand God?

My brethren and sisters, his testimony was faithful and true to the end of his life; and the same has been the case in regard to many of the members of this Church, some of them in obscure circumstances, and some perhaps that will never be heard of, but were in their sphere and in their place just as valiant in their testimonies and in their defense of the truth as was the Prophet Joseph Smith. And that is one blessing in this Church, we do not all have to be prophets, in the sense that he was, in the Kingdom of God, but we do all have to have faith, we do all have to repent, we do all have to live right, and we must, each one of us, have the same testimony that he had, or we cannot be saved in the Kingdom of our Father in heaven. Heroism is not confined to those alone who are great in the eyes of men.

I recall an incident just now that I shall beg your indulgence

to speak of, that happened away down in the land of Mexico, where I have been laboring. In the year 1913, conditions became so bad in Mexico that upon the advice of President Smith, we decided to leave the mission for a time and move out of the country, and with my family and the seven elders that were left with us then, we were making preparations to go. I sent word to the branches round about. We had been preparing them for it for two years. We had every branch, as we thought, that could be organized into a branch, fully organized, and we had told the people that perchance we might be called upon to leave them for a time, but wanted them to be in a condition to take care of themselves; but just in the afternoon of the day upon which we were to leave in the evening, a young man, who only two months before had been baptized a member of the Church with his two sisters and a little later his mother and his wife and a young friend of the family and, I think, one or two more in that particular locality, came into the mission house, and there was sorrow in his face, and as he clasped my hand, he said: "Brother Pratt, is it true that you are going away? Is it true that the missionaries are going to leave us?" I said, "Yes, Brother Monroy, it seems that that is the wisest thing to do." And he said: "Well, I have been around and visited the other conferences and branches some, and I know that they have their branch organizations and their conferences and the Priesthood of the Lord, and they can get along in some sort of way; but what is going to become of us? We have no branch. Who will teach us? Who will guide us? Who will carry us forward in this great work?"

Well, it seemed to me I could not do other than I did. I said, "Dear brother, please sit down in that chair;" and I called the secretary of the mission into the room and said, "Brother Young, we will ordain this good brother an elder and set him apart to preside over the branch in San Marcos, though there are perchance only ten people there members of the Church. And we set him apart as branch president, after having ordained him an elder in the Church; and I said, Brother, you go back up there and gather your little branch of people together, and tell them of this. We have not time to go and tell them about it. And I gave him a letter. And I said, you take care of them as best you can; put your faith and trust in the Lord and he will bless you and magnify you, and you will be an instrument for good in that community.

That night we left, and he took the train back to his home. For two years during the troubrous times that followed, I received letters from him, and they are among the things that I treasure most in life, for they are full of faith and they are full of devotion to the Lord, and they are full of love toward his fellow men. He went to work and gathered his people together and began to hold meetings; and from that humble beginning, it was not more than a year until from seventy-five to one hundred people were meeting there regularly, and in the two years that he presided over that little branch, something like sixty people were added to the Church as a direct result of his humble and faithful labors.

But in the events that have swept over Mexico like a scourge, the revolution came to his town, and the opposing factions from the north and south were contending, with the little town of San Marcos between them, the Saints living virtually and literally upon the firing line, and day after day the conflict raged, and the Saints one Sunday held their meetings while the shells from either side were falling over their meeting house, but they continued with their services.

Finally the faction from the north were driven out, and the men from the band of Zapata came in, and someone said, "There is a man over there who has been assisting the people of the other faction, he has been a colonel in the other army. These people from the south are infinitely fanatic. I never saw anything like it. They go to war with an image of the Virgin Mary tied around their necks; and everybody who will not believe as they do, they think they have a perfect right to exterminate. They arrested this dear brother of ours, and they asked him if he had a store of arms, and he said no. It seemed to be a habit of his from the time he was converted, always to carry in his pocket the Bible and the Book of Mormon, and he drew them out and said, "These are my arms, and I have carried, and I carry them to benefit, not to destroy my fellowmen." And they took him and a young man who was in the same house, a member of the Church also, to a big tree and put a noose around their necks and strung them up until they had fainted, and then let them down and revived both of them again and gave them another chance if they would only tell where their arms were and say that they would renounce their strange religion—for among the accusations brought against him was this, that he was teaching a strange religion and strange gods and carrying the people of the community after him.

He said, "I cannot do it, for I know that what I have received is true and I cannot renounce my religion."

His two sisters, on learning what had become of him, went up and asked the general to release him, but they were thrown into prison with him. Instead of sorrowing, he took his Bible and Book of Mormon and among the other prisoners tried to teach the gospel. About eveningtime the good, old, widowed mother sent a little basket of food to the little adobe house where they were confined. And this brother, before they prepared the supper, out in that little humble place, asked the guards to give him some water. He said he wanted to wash himself, his neck was chafed where the rope had been. And he carefully washed himself and combed his hair, and then when they spread the food out, he said to those present, "If you have no objections, we would like to ask the blessings of the Lord upon this food." In a voice that all could hear, he asked the Lord to bless that food, but in a voice that only his sisters could hear, he said, "I will not eat tonight, I am fasting and praying to the Lord."

It was not ten minutes before they said they wanted these two men outside. The girls stopped eating, of course, and the two men were taken out. It was then just dusk, and they were backed up against a great ash tree—I can see it just as plainly as if it were here; for I

have seen it and I have heard the mother and the daughters recite the sad experience—and six men were lined up to shoot them, and another said, "Now, as one last chance, we tell you if you will renounce your religion and confess before the Virgin Mary, we will forgive you and we will spare your lives."

He said, "Gentlemen, I cannot, for I know that what I have taught and what I have accepted is the gospel of Jesus Christ."

They said, "All right, then prepare yourself, but have you anything to say before you are executed?"

"Yes," he said, "I will make one last request, that I be permitted to kneel here and pray." And he knelt there and prayed. He prayed first that the Lord would bless his widowed mother and provide for her, and bless his wife and little child, who would be left a widow and orphan; then he prayed for the little branch, and he said: "Lord bless this little flock that they may not go astray, but that someone will be raised up to lead them." And then he turned and said: "Lord, forgive these men, for they know not what they do," and as he arose from the ground, he folded his arms and said: "Gentlemen, I am at your service."

A moment or two later, the daughters in that little adobe room, and the mother a quarter of a mile further on, heard the sound of the guns that killed their brother and their son.

Brethren and sisters, what was it that took that man smiling and with faith like that to his execution? It was none other than the same testimony that Joseph Smith bore to the world to the very day that he sealed his testimony with his blood. And I would rather be in their class and give up, if the Lord required it at my hands, my life, than to be the owner of all the world and not have that testimony with it.

Brethren and sisters, we are not all privileged to die in that way for the work of the Lord, but it is required of each and every one of us to live each day in fulfilment of the principles of the gospel and to bring our lives into harmony with this great scheme of the gospel, for only as we do so, will it be unto us "the power of God unto salvation."

The Lord bless you. Amen.

The Chorus sang, "The Palms."

ELDER JOHN M. KNIGHT

(President of the Ensign Stake of Zion and of the Western States Mission)

There is only a few minutes remaining and I sincerely pray for the inspiration of this occasion, and desire the same good spirit that has accompanied the remarks of the former speakers, for my heart has been touched by their fervent testimonies, and the words of exhortation and counsel they have given.

It was not my good fortune to be in attendance at the morning service in the tabernacle, as I did not arrive until the noon hour. I

feel that I missed something, for the opening sessions of our conferences have always been a wonderful inspiration to me. Usually the key note of the conference is sounded by the prophet of the Lord, the doctrines of the Church are expounded to the understanding of the Saints, and where reproof is needed, it is given.

I have listened with much interest to the remarks of my brethren. The conditions they find in their various fields of labor are much the same as prevail in the Western States mission. My heart is filled with joy when I meet the Saints in the various branches of the Church, and also with isolated families far removed from any Church organization, and listen to their fervent testimonies, a band of faithful, self-sacrificing Latter-day Saints into whose lives has come a knowledge that God lives, that Jesus is the Christ, and that Joseph Smith was and is a prophet of the living God, men and women who not only welcome the elders, but pray for their coming.

Elder Pratt's remarks with reference to Trinidad interested me. I recently visited our Church members there, for we have a few honest-hearted people there who have accepted the gospel, and who tread unswervingly the pathway of duty, undeterred by doubts, singleminded, and straight forward. There is rejoicing in their hearts and a feeling of salvation has come into their lives. They, like Job of old, testify, "I know that my Redeemer lives." Christ to them is the very Redeemer of the world, and Joseph Smith is his prophet.

The gospel taught by the Church of Jesus Christ of Latter-day Saints is the power of God unto salvation. Joseph Smith came not as did Luther, Calvin, Knox, Wesley and many other reformers, whose lives have influenced so many people in various parts of the world, and whose teachings have done so much to break the shackles that bound the people throughout the dark ages, but he came as a restorer of the gospel of Jesus Christ, and gave unto the world the gospel in its fulness.

The tendency in the world is to humanize religion, eliminating all Divinity out of it. One of the so called "Advanced" churches of New York City, according to *Leslie's Weekly*, has resolved to abolish all reference to "sect, class, nation, or race," and has a new bond of union to be signed by all its members. To do this it deems it necessary to adopt a new "statement of purpose" from which mention of Christ and Christianity is omitted. Public announcement is made that the "church has dropped Jesus."

We have people in Denver who follow the teachings of the Marlein Bible, written by Rev. Marley, the head of the church, in which men are forbidden to mention God or Jesus in their prayers, and to do so would be considered heresy and sufficient cause for excommunication from the church. Indeed, sample prayers for all occasions and the blessing for food are given without a single reference to our Father in heaven or his Son Jesus Christ. It may interest you to know that their church government is planned after our own, with a president and twelve apostles, six of whom are women. Also a high council of twelve persons, half of whom are women. The leader con-

fesses he is acquainted with the doctrines and organization of the "Mormon" Church. Truly, they have a form of Godliness but deny the power thereof.

How different with our people, the Latter-day Saints, who have implicit faith in God and his Son Jesus Christ. They believe that he really is, and that he is a rewarder of them that diligently seek him, that through the Holy Ghost they may know him. Paul the apostle writing to the Corinthian Saints, (I Cor. 12) declared, "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." Latter-day Saints receive this witness, and many of them would sacrifice their lives, as did the Mexican brother referred to by Elder Pratt, rather than deny the truth that had become a part of their lives. The beauty of it all is, God is no respecter of persons, and all men everywhere are invited to partake freely of these wonderful gifts. In Doc. and Cov. 1:35 it is recorded:

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall have power over his Saints, and shall reign in their midst; and shall come down in judgment upon Idumea, or the world. Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, my word shall not pass away, but shall be fulfilled, whether by mine own voice or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever.

I rejoice in the opportunity that has come into my life to bear witness of these things to the people of the earth, it brings peace and satisfaction to my soul; and I pray that so long as I have power to lift my voice, it may be in defense of this great Latter-day work, known to the world as "Mormonism." It is bound to succeed. It cannot be overcome by the powers of darkness. God has so decreed. We meet with a great deal of opposition from certain quarters, and I am rather glad of it, it not only advertises us, but it puts the missionaries on edge, makes them aggressive, and more determined to deliver their message to the people. The elders of the Western States mission are crying repentance unto the people, and inviting all to come unto Christ. I thank God for them, and for their faith and devotion to this great cause. I pray that the spirit of peace may abide in your hearts, that God will abundantly bless you, with the Holy Spirit that you may have implicit faith in this great Latter-day work, and power given you to live its principles, I pray in Jesus' name. Amen.

The chorus sang, "Do What is right."

Benediction was offered by Elder Joseph S. Barker.

SECOND DAY

Conference continued in the Tabernacle, Monday April 5, at 10 a. m.

Congregation was called to order by President Heber J. Grant, who presided.

The choir and congregation sang, "We thank Thee, O God, for a prophet."

Elder Peter G. Johnston, member of the general auditing committee, offered prayer.

The choir and congregation sang, "How firm a foundation, ye Saints of the Lord."

ELDER STEPHEN L. RICHARDS

The gospel of Jesus Christ is the power of God unto salvation. Salvation so designated means temporal as well as eternal salvation.

THE GOSPEL COMPREHENDS OUR WHOLE COURSE OF LIVING.

I believe that within the plan of the gospel are laid down all of the laws and principles that underlie our lives, here and hereafter. It sets forth a rule of action for our conduct that leads us to happiness and joy in this life, as well as to exaltation in the life to come. An interpretation of the gospel is desirable, in order that men may know what is held out to them by it and in it. Its fundamental laws and principles comprehend completely our whole course of living.

HEALTH.

The gospel lays down the rules that will bring to us one of the first essentials, that of health. There is contained within that simple and understandable law of the Church, the Word of Wisdom, principles, commandments, exhortations which, if lived up to and obeyed, insure health. That health is desirable goes without saying. I know of no other people who take quite the same view of the human body as do we. We regard the body as something more than an organization of the materials of this earth. The body to us has a religious as well as a temporal significance. The body is the tabernacle wherein is housed our spirit, which is a child of God and which is our greatest possession. We cannot desecrate these bodies that have been given to us without offering affront to him who gave them. They are sacred to us. It is our obligation to preserve them in purity and in wholesomeness. We are taught that we cannot live proper and righteous lives without caring for our bodies in a proper and righteous way. We cannot take into our bodies those things forbidden without desecrating them, without militating against the efficiency of the body, and without bringing upon us the effects which follow the infraction of natural

and just laws concerning health. So that if one would have health, he should live the laws of the gospel with reference to health.

WEALTH.

The gospel teaches the fundamental laws of wealth—its aquisition and proper use. It teaches industry, thrift and economy; honesty in business and unselfishness. It points out that all means and substances are gifts from God, committed to the care of men as stewards or trustees, to be used for the benefit and advancement of the people of the world. It tells us the real meaning of proprietorship. It attaches to wealth, as it does to every other material thing, a religious significance and makes plain its proper relation to our lives.

It bids us return a portion of our interest to the Lord for the immediate use of his Church and Kingdom, thereby ever reminding and impressing us with the true source of our riches. If the gospel conception of wealth were prevalent in the world there would be no such estrangement between rich and poor, between so-called capital and labor, as we see today. The perplexing problem of its just distribution would be solved and a large portion of the difficulties of human society would be eliminated.

SOCIAL ORDER.

The gospel of Jesus Christ lays down also the laws which provide for the proper maintenance of our social order. By adherence to its principles man learns, in the first place, his relationship to society; and, in the second place, to act in such manner as to properly discharge his obligations to his fellowman. Every problem that confronts society today has its solution in the application of the simple principles of the gospel to human life and living. The gospel points out that the foundation of society is the home, and the marital relation. We are advised in the gospel what that relationship should be, what it should produce, and how it should stand at the basis of all social order. So far as I know, there are no other people who subscribe to the same doctrines in which we believe, concerning the institution of marriage, the perpetuity of that relationship, and the relationship of children to parents. The application of the principles of the gospel to this relationship means good homes. Good homes mean good communities. Good communities cannot mean anything other than a great, good nation, a good country, a good people.

Not only are we taught that our homes are at the very foundation of our social order and relations, but we are taught in the gospel the proper relationship of man to man. Charity, kindness, benevolence, long-suffering one with another, brotherly help are all principles embraced within the gospel of Jesus Christ and all of them are necessary to build and maintain a society that shall be fit for people to live in, and to be advanced in. We are given the institutions of the Church, in part, at least, to sustain the proper social intercourse among the people. There are provided within the Church agencies and facilities,

which meet every requirement of social life. Our wards, to my thinking, constitute the most advantageous social units that have ever been devised or suggested in the history of society. There are presented within the organizations of the wards opportunities for every person to receive legitimate training in society, proper social intercourse and the cultivation of all the desirable traits of character that go to make up good men and good women.

GOVERNMENT.

Not only does the gospel provide the laws, the rules and the regulations that govern health, wealth, and society, but the principles of the gospel lie at the very foundation of just government.

The teaching of reverence, of obedience, of respect for law, order and authority is indispensable to the maintenance of proper and just government. Men who have not been taught to respect authority, whether that authority be superimposed upon them, or from whatever source it comes, will not respect the authority that they themselves set up. I believe firmly that men who believe in God, men who believe in his power to rule, to lay down laws for their guidance and direction, are trained by virtue of that belief to be the proper subjects of government. I believe that such training is indispensable to good citizenship. Obedience is not only the first law of heaven, but obedience is the fundamental requirement of all good government, and until men can come to realize that they must yield obedience to the law and the authority which has been established, there can never be any proper legitimate and adequate government.

HAPPINESS.

Not only does the gospel lay down the laws and rules which provide for health and wealth for the maintenance of society, for government, but it lays down the foundation for that which is indispensable in human life, real, genuine happiness. There can be no true happiness and no true joy, in my judgment, without righteousness. When I say happiness and joy, I do not mean the superficial pleasure that comes to one in the gratification of personal appetite and desire. I refer to that inner feeling of satisfaction, contentment, love and genuine joy, that come to the man with a clear conscience, a life devoid of offense, with love for God and his fellowmen in his heart. That supreme happiness and joy, so far as our experience goes, can be obtained only in one way. That is by willingly-given service in the cause of our Father in Heaven, for the benefit of his children. The gospel provides the ways and means in which that service can be most efficiently done. The organizations of the Church are established in such manner that service may be rendered by everyone within its membership to the ultimate benefit of every other member. It is a mutual plan whereby each may help every other and the common good may be promoted.

UNDERSTANDING THE ALL-COMPREHENDING NATURE OF THE GOSPEL,
WHAT IS OUR DUTY?

So that, in brief, the gospel fulfills every requirement of a human life. It satisfies every need. It is so comprehensive that it embraces all the good that we desire to be brought into our lives and it helps us to work out our salvation here and hereafter. What is our duty? Our duty, in my judgment, is to so interpret this great gospel of the Lord Jesus Christ that men and women everywhere shall know what it means, that they shall know its great significance in the development of their lives and in their salvation. It is our first duty to so interpret it for our children and for our people at home that they will see it and understand it; for I cannot but think that if they can be brought to realize what it means in their lives, the security that it gives them against the incursion of evil and danger, the happiness and joy that it insures to them by obedience to its teachings and commandments, they will not fail to lay hold of it. Our second duty is to present it to the world in like manner. I cannot bring myself to think that we discharge our full obligation when we merely issue the challenge to the world and set forth that here is the everlasting gospel, the authority of God, the power to save, without explaining, persuading and inviting the men and the women of the world to join in this great life-saving plan. I believe it to be our obligation to present these great truths in such manner, both to ourselves at home and our fellow men in the world, that their real significance shall be felt, that men shall be acquainted with their great need, and that they shall know that in no other way than by compliance with the laws, the rules and regulations of the gospel can they achieve the great purpose of life and be brought back into the presence of God from whom they came. Our Church is a great institution. Favorable attention to many of our principles has come from various parts of the world. Many there are who have come to look upon us as a great people. Let me say to you, my brethren and sisters, that we shall not discharge the full obligation that our Father has given to us unless we bear out in our lives the reputation for good that we enjoy and vitalize in our living the eternal principles of truth revealed to us through the Prophet Joseph Smith.

OUR MESSAGE TO THE WORLD.

Therefore we say to all the world, if you want health, live the principles of the gospel of Jesus Christ; if you want wealth, if you want that which is necessary to sustain life and to secure the necessary comforts of life, obey the laws of the gospel, pay tithing to the Lord. If you would solve the great problems of society, apply the gospel of Jesus Christ. If you would understand government, if you would create and train citizens who will make a great government, live the gospel of Jesus Christ, for a good citizen in the Church of God is a good citizen in any good government on the face of the earth. If you

want happiness, if you want that great joy that comes into the hearts of those who know the truth, if you want contentment, peace of mind, opportunity for service, live the gospel of Jesus Christ, our Lord and Master.

God help us, my brethren and sisters, to appreciate what this great gift, the gospel, means to us. God help us to be worthy of the honorable names we bear: Latter-day Saints in the Church of Christ, I humbly ask, in his name. Amen.

ELDER JAMES E. TALMAGE

The meetings of our conference have been notable, as have been the meetings of earlier conferences. It is indeed an impressive fact that our people come up from the stakes and in from the missions at conference time in such large numbers, and assemble to receive instruction, admonition, advice, encouragement and such good gifts as the Lord holds in store for them. I have sometimes heard men try to describe great gatherings to which people have come for some definite purpose, and when all other comparisons seemed to be inadequate, they have said the movement was almost like the "Mormons" coming to conference. No matter what the weather may be, or the seasonal conditions, a very great number of the Latter-day Saints are willing to lay aside their material affairs to gather here in the appointed place, at the time selected and announced, for the conferences of the Church. In a measure this is comparable to the assembling of the tribes in ancient Israel at the time of the Passover, though we come not as distinct tribes but as members of one body, all upon one footing, everyone representing a unit in the great Church of Jesus Christ.

THE CHURCH A UNIQUE ORGANIZATION. NOT SECTARIAN.

In this respect we are unique, and in many other respects is the Church unique. How could it be otherwise when the conditions of its organization and the occurrences immediately preceding are considered? The Church of Jesus Christ stands, in a particular sense, alone. Not even a hostile commentator or an unfavorable critic has ever yet ventured to put forth the assertion that this Church has any relationship of origin and development with any other church or denomination on the face of the earth. We are not regarded as an offshoot of any mother church. Churches generally treat us for what we are, a body of religionists standing alone in the world.

That does not mean that we shall refuse to lend our ready co-operation with other religionists or religious bodies in any movement for the general good, in any civic or patriotic duty; but it does mean that, so far as the essential characteristics of our organization are concerned, this Church has no counterpart amongst the sects and denominations of the day.

TOLERATION DOES NOT IMPLY ACCEPTANCE.

Toleration is a specified characteristic of the gospel of Jesus Christ, and we have crystallized that principle into a terse expression embodied in our Articles of Faith. We affirm that we do not merely beg and ask, but that "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege; let them worship, how, where, or what they may." But while our toleration is thus practically boundless, for we respect as sacred the religious convictions of men, we do not carry it to the absurd extreme of saying that therefore we are under obligation to adopt what others believe. I am willing to tolerate my brother's belief, because it is his, not necessarily because I think it is true. He is welcome to it; I may have no use for it; but it is his and he may have it. I shall not ridicule it, and I shall not denounce him, provided, of course, his belief is not opposed to law and order; but I should be very glad to sit down with him and in a kind, friendly, neighborly and brotherly way, try to show him something better, if I know that my religion is true and his is not.

CENTENNIAL OF A GLORIOUS MANIFESTATION.

Practically a full century ago, in the year of which this is the glorious centennial, there occurred an epoch-making event in the history of the world. Reference was made to this yesterday. I venture to call your attention to the actual record. You know the story, I know; but it is well sometimes that we be reminded of what we know. You know the testimony of the young man Joseph Smith, to the effect that he was greatly wrought up in his mind as to which among the many contending sects of the day was in reality the Church of Christ, for he had common sense enough to know that they could not all be right, for they were opposed to one another. There was not only opposition but hatred among them, and one sect sometimes directed the batteries of its assault toward another particular sect, and in the year 1820 there was much confusion and much dissension. The young man afterward wrote:

"During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit." In his study and thought he turned to the Scriptures and was particularly impressed by this wonderful precept and the marvelous promise associated therewith: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) Joseph felt that he lacked wisdom. He was in search of it, and he asked of God. He went into the woods in the early spring of 1820 to pray; he knelt down and poured out the desires of his heart to God.

THE ETERNAL FATHER AND JESUS CHRIST APPEARED IN BODILY PRESENCE.

"I had scarcely done so," he afterward wrote, "when immediately

I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction." But though the powers of evil were thus trying to stop his utterance and to crush his effort, he called all the more fervently upon his God, and he avowed that there appeared a pillar of light, as he says, "Exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is my beloved Son, hear Him!*"

THE CHURCHES OF THE DAY HAD GONE ASTRAY.

The Celestial Personage thus indicated answered the question the youthful seer had specified in his prayer, namely, which of the sects or denominations of the day he should join, and, as he averred, "I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'

We have been severely criticized because of the declaration that the sects and denominations of that day were wrong. Remember, please, the declaration was not of Joseph. He had not before known that to be the case. Those words were the words of One greater than he, greater than you, greater than all of us here assembled, the words of the Son of God. Wherein were those churches wrong? Had they not much within them that was good? I venture to affirm that they had. I doubt not that there were amongst them men of God, who were trying to live according to the best light they had received; but as churches they were wrong because they were making false pretensions. They claimed to possess the power of the holy Priesthood, and they essayed to administer the ordinances thereof, all in compliance with what they understood to be the rule of the form of godliness. We can create many a variation of the form of godliness. We can make it intricate and enticing; but no men or body of men can gather together or work independently and originate the holy Priesthood upon the earth. To do so would be a greater miracle than for one to originate life in dead matter. There is a chasm between inanimate and organic matter, between the living and the dead, and man cannot bridge it. He may take living things, plants and animals, and rear and nurture and tend them, and by selective breeding he may produce new varieties, but the man never lived who, with all his science, and all his facilities of laboratory and other research, brought

into existence one microscopical living cell, except, indirectly, through the operation of the laws of life, which are not of man.

This Church, therefore, from its beginning, has been unique, for the organization of the Church was forecasted in this declaration that at the time of Joseph Smith's first vision there was no Church of Jesus Christ upon the earth; and I do not see why people should take issue with us for making that statement. A man of one political party professes to believe that the other political party is wrong; and he has a right to believe it, and if he can demonstrate that fact to his own satisfaction he has the right to promulgate his belief; but he should do it with regard to the rights of the other party and the members thereof. We are not assailing churches; we are not attacking sects; we have no war with any of the numerous denominations on the face of the earth. We are sending out our missionaries, we are using the columns of the press, not to attack Catholicism or Protestantism, or any form of religion, but to preach in a positive and constructive way the principles of the gospel of Jesus Christ as that gospel has been restored to the earth in this dispensation, in strict accordance with the predictions of ancient prophets.

THE CURRENT MOVEMENT FOR CHURCH UNION.

We are aware that at the present time there is in progress a great world movement having for its object the federation of denominations and sects professing belief in Christianity. It is known as the Inter-Church World Movement. Already we find in the daily press many contributions explaining the purpose of the movement. Already the advertising pages of the great magazines are being used. Already plans have been made for a great assembly to take place, most probably though not certainly, in London, appointed for the coming summer; and sects and denominations are called together for the purpose of forming some kind of a merger or combination.

It is a very important question to ask: Just where does the Church of Jesus Christ of Latter-day Saints stand in relation to that matter? I answer, it stands aloof and alone.

Intimations have been given out that this Church is trying to get in; that it is trying to curry favor with the sects in order that it may have a place in the great combination that has been planned. Why, to think such a thing would be sacrilege on our part. We have not derived our authority to administer in the ordinances of the gospel from any of them, nor from any common source. We are no offshoot of the Church of Rome. We are no outgrowth of any of the Protestant denominations. We constitute a Church that has been organized and named by the Lord Jesus Christ. So far as these combinations go we wish the participants well. They have been foolishly, as they profess and declare, spending vast sums of money for the erection of meetinghouses, chapels, churches that they could not use; and they say they can save money by what they are proposing to do, though they are trying to raise a great sum by a world-wide drive in order to bring about the saving.

THIS CHURCH CANNOT BE A PARTY TO IT.

If they can do anything better for the common good by joining together, let them join. Those churches were formed by men, and men have the right to do with them as they please; we shall not interfere with them. But this Church was not formed on man's initiative, it was not called into being because of some brilliant leader who stepped forward with a new plan; and therefore we cannot, we have not the power nor the authority, to make any kind of affiliation with any other church; and let me say with equal earnestness, no other denomination, no church, no sect can ever affiliate as such with this, the Church of Jesus Christ of Latter-day Saints. There have been overtures made by some religious bodies to find out the terms under which they probably could come in with us; and the answer has been: Come in as every member of this Church has come in—through the door; and note that the door is just wide enough to admit you, one at a time, the door of baptism, that ye may receive the Holy Ghost by the laying on of hands.

Students of human affairs, theologians and other thinking men have expressed their amazement at the vitality of the Church of Jesus Christ of Latter-day Saints and they say we have some secret for our unprecedented development. Now let me tell you what that secret is. I take you all into confidence. But instead of saying to you, don't tell anybody else, I invite you to tell the world. This is the secret. Every member of this Church stands upon his own feet, upon his own testimony, upon his own conviction that this is the Church of Jesus Christ. He can not receive that testimony from any other man. No president, no apostle, no patriarch, no bishop, no officer in the Church has any testimonies to sell, nor any assurances of the divinity of this work to give as a personal possession to anybody else. There are some riches you cannot share. Now, in a great building such as this Tabernacle, one part depends upon the other parts. Knock out one of those columns and that part of the gallery would be endangered. Remove several of them and a section of the balcony would collapse. But suppose that every part of the building rested upon its own foundation. Then the destruction of one part would not affect the others. Now, that is the secret. Latter-day Saints are individually answerable to their God, for individually they receive that great gift of God, the testimony of the Lord Jesus Christ.

I pray that we may be individually true to it. Oh, my brethren, my sisters, this is the day of which the prophets have spoken, this is the day of trial and of test notwithstanding the many favorable conditions in which we rejoice. Beware of those who would try to lead you away from the foundation of your own testimony. Beware of those who would set up factions for themselves, for all such will follow the course of those that have gone before and come to grief. Stand ye in holy places and be not moved. I ask it for us all, in the name of Jesus Christ. Amen.

A sacred baritone solo, "The Valley of Shadows," was sung by John Robinson.

ELDER JOSEPH FIELDING SMITH

One theme has stood out very prominently, and properly so, in the remarks of most of the speakers who have addressed this conference. That has been the subject of the great vision given to the Prophet Joseph Smith. The previous speaker stated that this is the day of which the ancient prophets spoke. With this I fully agree.

A SCRIPTURE PASSAGE APPLIED TO JOSEPH THE PROPHET.

There is a passage of scripture recorded in the seventh chapter of St. Luke that I shall apply to my remarks this morning. The occasion referred to in this scripture was one following the manifestation of great power on the part of the Son of God when he raised the widow's son from the dead. St. Luke wrote of the event as follows:

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

And this rumor of him went forth through all Judea, and throughout all the region round about.

And the disciples of John shewed him of all these things.

And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

With all sincerity and in humility I shall apply this scripture to the Prophet of the nineteenth century and dispensation of the fulness of times. There is nothing sacrilegious or improper in this, for I fully believe that Joseph Smith was a prophet, and is a prophet of God, who received divine approval from the Lord Jesus Christ. And his fame has gone forth throughout all the land, and many people have said, "A prophet is risen up among us, and God hath visited his people."

JOSEPH SMITH, THE MESSENGER TO PREPARE THE WAY FOR THE SECOND COMING OF CHRIST.

But the point I wish to make is here: We are living, as all admit, in the latter days, when many people are looking for the coming of the Savior of the world in the clouds of glory. Of necessity, before that day shall come, there must be one sent into the world clothed with authority from on high, and commissioned to establish anew in the earth the fulness of the everlasting gospel as it was in former days. For Christ cannot come to establish the reign of peace until some such messenger appear with authority to prepare the way before him. Therefore, paraphrasing the nineteenth verse, I will apply it as follows: "Art thou, Joseph Smith, he who should come? or look we for another?"

We read in the third chapter of the prophecy of Malachi, where it is written the Lord will send his messenger, and he shall prepare the way before him, "and the Lord, whom ye seek, shall suddenly come to his

temple, even the messenger of the covenant, whom ye delight in." This does not refer to the former coming when the Lord was born into this world, for we read further, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like a fuller's soap." Every indication is that this refers to his second coming.

The Lord, in the former dispensation, sent a messenger to prepare the way before him, and in this dispensation it was just as necessary that a messenger be sent to prepare the way for the coming of the Lord and the establishment of the reign of peace. If Joseph Smith was not that man, then we must look for another. Now, I say to you, the issue is clear, the line is sharply drawn and there is no occasion for misunderstanding. Either Joseph Smith was a prophet of God, and all that he claimed to be, or he was the greatest impostor this world has ever seen. There is no middle ground. You cannot say he was deceived, that he was mistaken, that he believed that he was called of God and thought that he had seen a vision of the Father and the Son but he was in error. He was all he claimed to be, or else he was a base deceiver. To be consistent, either the one view or the other must be taken, in regard to his mission. I repeat, there is no middle ground. Certain writers have attempted to explain the mission of Joseph Smith in that manner, that he was honestly deceived, but the issue is one that is sharp and clear. There is no possibility of his being deceived, and on this issue we are ready to make our stand. I maintain that Joseph Smith was all that he claimed to be. His statements are too positive and his claims too great to admit of deception on his part. No impostor could have accomplished so great and wonderful a work. Had he been such, he would have been detected and exposed and the plan would have failed and come to naught. In the plan of salvation as it was made known through Joseph Smith to the world, there are no flaws. Each part fits perfectly and makes the whole complete. Attacks have been made from the beginning to the present, and yet every one has failed. The world has been unable to place a finger upon anything that is inconsistent, or out of harmony in the revelations to Joseph Smith, with that which has been revealed before, or predicted by the prophets and the Lord himself.

Oh, it is an astonishing thing to me, a remarkable thing, that there could be a doubt in the mind of any man who has made a study of this situation. I cannot comprehend how he could fail to understand the truth, and be impressed with the fact that Joseph Smith was sent into the world to restore that which was lost, the fulness of the everlasting gospel. Now, I say again, if he is not the man who was to come, then we must look for another, for that man must come, if he has not come, to prepare the way before the Lord. The time is growing short, the signs of the times point to that, and there is much that must be done or the words of the prophets shall not be fulfilled. But he was the man, and as the Savior, on this occasion to which I have made reference, sent those messengers back to John filled with information be-

cause of the mighty works which he performed, so the message delivered by Joseph Smith and his works testify of him to all the world that he was called of God. There is no gainsaying it.

Is it not rather a remarkable thing that in every revelation given to Joseph Smith he has been found absolutely in harmony with the scriptures? The Lord, as I have stated, declared through one of his prophets that before his second coming a messenger should be sent to prepare the way and make it straight. You may apply this to John if you will, and it is true. John, the messenger who came to prepare the way before the Lord in the former dispensation, also came in this dispensation as a messenger to Joseph Smith, so it applies, if you wish to apply it so, to John who came as a messenger to prepare the way before the Lord. But I go further and maintain that Joseph Smith was the messenger whom the Lord sent to prepare the way before him. He came and under direction of holy messengers laid the foundation for the kingdom of God and of this marvelous work and a wonder that the world might be prepared for the coming of the Lord.

JOSEPH SMITH FULFILS THE PREDICTION OF THE PROPHETS AND THE REQUIREMENTS OF THE FORERUNNER OF CHRIST.

Speaking of the marvelous work. Is it not rather remarkable also that Joseph Smith fulfills the prediction made by Isaiah, as recorded in the twenty-ninth chapter of his book, as follows:

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed;

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore, the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precept of men:

These are almost the exact words spoken by the Savior to Joseph Smith:

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

This portrays the condition of the world just one hundred years ago when this prophecy was fulfilled. Now, to continue; if Joseph Smith did not introduce that marvelous work and wonder, some one else must come to do it before the Lord will come. He fulfilled the first part of this quotation which refers to words taken from the record of the Book of Mormon, as all who have read Church history know. If this marvelous work was not established by the Lord, through the instrumentality of Joseph Smith, then some one must come to do it. This prophecy, as you discover by reading the whole chapter, was to be

fulfilled in the latter times. The world is not looking for any one to come to establish that work. No one claims to have done it, other than Joseph Smith. He fills the bill.

Again, the gospel was to be restored as it was in primitive times, before the coming of the Lord. All will admit, whether they believe in the mission of Joseph Smith or not, that at least there has been a departure from the teachings and the organization which existed in the days of the Savior's ministry and the ministry of the Apostles. That must be, and is, conceded. You cannot find that organization anywhere in the world, and you cannot find those doctrines anywhere except as they have been given through the agency of Joseph Smith. This gospel was to be declared, so John the Revelator has written in the fourteenth chapter and sixth verse of Revelation, by an angel who was to fly through the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, calling on them to repent for the hour of judgment is come. Nobody else, except Joseph Smith, ever claimed that an angel did fly and did appear to him with this message, and he was commissioned to send it forth to all the world.

Joseph Smith declared that he, with Oliver Cowdery, his companion, received the keys of the gathering of Israel. No one else ever claimed to have had them revealed to him. If Joseph Smith did not receive them, then some one must be empowered with this authority before the coming of the Lord. For Israel is to be gathered, and it must be by authority given to some one. Israel is being gathered, which indicates that Joseph Smith must have held those keys. Malachi has said that the Lord would send Elijah before the coming of the great and dreadful day of the Lord. The Prophet Joseph Smith said he (Elijah) came to him and Oliver Cowdery with the keys of that power. If he did not, and they have told a falsehood, then Elijah must come before the great day of the Lord, or the earth will be smitten with a curse. No one, save Joseph Smith, has claimed that these keys have been revealed. No one else knew what was meant by this passage of scripture. The hearts of the children are turned to their fathers, as Malachi predicted would be the case, after the coming of Elijah. This indicates that Elijah has come and it must have been to Joseph Smith.

So I might go on with many other predictions in the scriptures. You may search from the beginning to the end, all the revelations given to Joseph Smith in the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, which contain a message to the world from the Lord, and you will find that in every instance they are in harmony and agree with the revelations of other times. You will discover that in all things Joseph Smith fills the bill, he fits into the niche which was to be occupied by the messenger who was to come to prepare the way before the coming of Jesus Christ. No one else has claimed to be that man. Why, then, should we not heed his mission? I say to you, I believe with all my heart, I know it to be true. Two themes stand out uppermost always in my mind. That Jesus Christ is

the Son of God, who was crucified for the sins of the world, and that Joseph Smith was a prophet called and appointed to usher in the dispensation of the fulness of times. That is my message to the world, in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS

My brethren and sisters, I earnestly desire an interest in your faith and prayers during the few moments that I stand before you this morning, for I feel that I need it.

ONE HUNDRED YEARS OF THE LAST GOSPEL DISPENSATION.

All during the proceedings of this conference, as I have listened to the remarks of my brethren who have preceded me, I have been thinking of the one outstanding incident of interest to the Church, which has been so often referred to: that one hundred years, approximately, have elapsed since the ushering in of this the greatest, the most important gospel dispensation that the world has ever known. Prophets of old looked forward to it, prayed that they might see it, and participate in its activities. The Apostle Paul said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, * * * having made known to us the mystery of his will * * * that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

There have been other dispensations in which the gospel has been brought to earth, all of which have been of great importance to the people: that of the meridian of time, when the Redeemer ministered in person, being, without doubt, of greater fundamental worth than any which came before or will follow after, for the redemption of the human family depended upon the atonement which he made, by which we are redeemed from the fall and made heirs with him to the kingdom of his Father. But the great work which he commenced, the glorious triumph of right over wrong, of light over darkness, the fulfilment of the words of all of the ancient prophets, the consummation of the purposes of the Lord, and the redemption of his covenant people, is left for the dispensation in which we live. Proper conclusions can only be drawn by comparison. If there were no tall people, there would be none short. If there were no short people, there would be none tall. If there were no clouds, as there are today, we would not appreciate the sunshine; and if there were no sunshine we would be happy, I suppose, with the clouds.

THE DISPENSATION OF THE MERIDIAN OF TIME, AND THE FULNESS OF TIME COMPARED.

So, as we contemplate the events of the past century, we naturally compare our experiences, our accomplishments, our joys and sorrows, our successes and failures, with those that others had before us. While

Christ's ministry did not begin until a considerable time had elapsed after his birth, the ushering in of the dispensation of the meridian of time may be said to date from that eventful night when shepherds who watched their flocks upon the hills of Judea were overshadowed by the glory of the Lord, and a multitude of heavenly hosts sang, "Glory to God in the highest, on earth peace, good will to men," as the Christ was born into the world.

So, in the day in which we live, while the Church had not yet been organized, the ushering in of this gospel dispensation dates from the occasion to which Brother Talmage and others have made reference, when the Father and Son appeared to Joseph Smith in the early spring of 1820. While there was some development in the primitive church subsequent to the crucifixion of the Redeemer, before a century had passed, Jerusalem was besieged and taken by the Roman armies, under Vespasian and his son Titus; the great temple, in the construction of which Herod had employed eighteen thousand men, for a period of nine years, was destroyed, the Jews were made captive and scattered to the four winds of heaven. To what extent the members of the Church who were at Jerusalem at this time suffered, we do not know, but we are told that, remembering the admonition of the Redeemer, and taking advantage of the temporary withdrawal of the Roman armies, they had been led by Simeon, bishop of Jerusalem, to the little mountain town of Pella, where for a time they were safe.

In the meantime the gospel had been taken by the apostles to other nations than the Jews, and at Corinth, Ephesus, Rome, and other places, more fruitful fields were found than at Jerusalem. At Rome many converts were made to the Christian faith, and as usual, with the spread of truth, the powers of darkness arrayed their hosts against the Church, and its members suffered persecution, the like of which the present dispensation has never known.

Under Nero, who appears to have been a very fiend incarnate, who had murdered his own mother; who burned Rome that he might witness a great conflagration, and then charged the Christians with the offense, the emissaries of Lucifer, the enemy of all that is good, and particularly the enemy of the Redeemer, were given full license to wreak vengeance upon these hapless and innocent people, whose doctrines of peace, good will and righteousness, endangered the dominion of their master upon the earth. The Christians were accused of being rebellious, of holding disorderly meetings, of murdering their own children, of being cannibals. If earthquake, famine or pestilence came, the Christians were held responsible. It was popular to denounce and bear false witness against any suspected of affiliation with the Church, and when brought before tribunals for trial, if they denied that they were Christians, they were condemned because of their obstinacy. If they admitted that they were members of the Church, they were sent away for execution. Their condition, I am reminded, was not unlike that of one suspected of witchcraft among the early Puritans of New England. We are told that the suspected persons were thrown into the water. If they did not sink and drown it

was evidence of guilt, and they were burned. If they did sink and were drowned, it was proof that they were guilty.

To satisfy his own morbid and savage nature, and please the rabble, Nero ordered Christians thrown into the great amphitheatre at the Coliseum of Rome to be torn by savage dogs, killed and devoured by hungry lions, or tossed upon the horns of vicious bulls. He caused Christians to be smeared with pitch and tar and burned as torches with which to illuminate the city at night. Notwithstanding these atrocities, my brethren and sisters, the truth rapidly spread. The maid whispered it to her mistress. The toiler, as he labored in the field, told the wonderful story of the Christ to his fellow workmen, and bore witness of its truth. The soldier whispered it to his companion in arms. The shepherds, as they tended their flocks, told of those other shepherds upon the hills of Judea, and thus, each convert doing the work of a missionary, very many people were added to the Church.

There was at Rome, at the time to which I refer, a great series of underground passages or chambers, abandoned quarries from which stone, for the construction of the city, had been taken. Had you been there at the time to which I refer, and desired Christian worship, you would have gone at a late hour of the night, after the city had ceased from its revelry and debauchery, possibly with some friend, more likely alone, cautiously toward these abandoned quarries. Silently you would have slipped into one of the dark passages, and felt your way forward until a glimmer of light appeared in the distance. A man would salute you as "Brother," and demand the sign of identification by which he might determine your right to be there. You would hear the sound of distant voices engaged in singing or prayer, and would soon emerge into one of those large underground chambers dimly lighted, and find yourself in the presence of a large congregation. All classes of people would be represented there. Beneath the outer garment you would recognize the uniform of an officer of the royal legions of Rome, the rich attire of the patrician, the poorly clad plebeian. Here they met as brothers and sisters, uniting their voices in hymns of praise and prayer to God for strength to endure the persecution of their ignorant and blinded enemies.

Peter or Paul, if they had chanced to be present, would doubtless have exhorted the assembly devotedly to continue in the faith, bearing witness to them that death in the service of the Master assured more glorious entrance into his Kingdom. Bread would have been broken, blessed, and partaken of; wine blessed and drank, and then you would have stolen quietly back to your home, not knowing whether, before the setting of tomorrow's sun, you, too, would be thrown to the lions. Such was Christian worship during the latter part of the first century after Christ.

THE PRIMITIVE CHURCH AND THE CHURCH OF OUR DAY HAVE HAD
- ANALOGOUS EXPERIENCES.

So, by comparison, my brethren and sisters, the experiences of the primitive Church and the Church in the dispensation in which we

live are analogous. Jesus was baptized by John the Baptist when thirty years of age, and was condemned and crucified three years later. Joseph Smith was baptized under direction of this same John, when twenty-four years old, and was martyred fifteen years later, in the thirty-ninth year of his age. Each lived but a short time after his ministry began. Both died for the establishment of the same truths. Each met death violently at the hands of his enemies, but under entirely different conditions. Jesus was formally arraigned, tried and condemned by a legal tribunal, although not entirely in legal form. Joseph Smith was killed by a mob, without pretense of legal formality.

Before a century had elapsed after the birth of Christ, all of the apostles whom he chose, with the single exception of John, were violently put to death by their enemies. During the century which has just passed, the Church has experienced no such conditions as these. In both dispensations the Church was unpopular, and its members bitterly persecuted; in our day, thank the Lord, not with the same wicked, relentless spirit which was manifest toward the primitive Church.

THE CONDITION OF THE PRIMITIVE CHURCH ON THIS CONTINENT.

The condition of the Church and its members during the first one hundred years after its establishment upon this continent, by the Redeemer, was in direct contrast to that of the Church in the old world.

Permit me briefly to read:

And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost.

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another;

And they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

* * * * *

And it came to pass that there was no contention among all the people, in all the land, but there were mighty miracles wrought among the disciples of Jesus.

And it came to pass that the seventy and first year passed away, and also the seventy and second year; yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation which had passed away.

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely

there could not be a happier people among all the people who had been created by the hand of God.

OUR ACCOMPLISHMENTS COMPARED WITH THOSE OF THE NEPHITES.

We have not succeeded, during the past century, in accomplishing that which was accomplished by the Nephites, notwithstanding the great results which have come from our efforts. The people have not yet all been converted to the Lord. We have not reached that condition, which I sincerely believe that we must some time reach, when we are united in temporal things, as were the Nephites. We have not reached a condition where there is no envy, nor strife, nor malice, nor whoredoms, nor any manner of lasciviousness among the people. We have not reached a condition that we are in one the children of Christ, as the Lord would have us to be.

It is true, my brethren and sisters, that the conditions under which we have labored are entirely different to those which existed among the Nephites. The Church was established among them by the Redeemer in person, and the power of the Father was manifest in his life and works, as he ministered among them, as it never has been, and never will be manifested through any other person. In the dispensation in which we live the Church was established by Christ through his chosen agent, and it is true that the signs have followed the believer in a remarkable degree, but never with the overwhelming, convincing proof which characterized the ministry of the Son of God. They were a people of one race, speaking one language, with the same ideals, the same traditions, occupying a single country.

Our efforts have been among the people of many different nations and countries, people with different languages, with different traditions, with different ideals, many of whom, after their conversion, have left their native lands, all that the ordinary man holds dear, and have come to a strange country, to identify themselves with a strange people, to be surrounded by a new environment, which was entirely contrary to that which they had been accustomed to.

So I feel, my brethren and sisters, that as we review the events of the past century, we have very much to be grateful for, that we may justly take pride in what we have, with the help of the Lord, accomplished, because all that has been done has been through the Lord and by the help which he has given us.

WE MAY LOOK, WITH CONFIDENCE AND FAITH, TO THE FUTURE.

It appears to me that we may look forward with absolute confidence and faith in the future, knowing, because of the experiences of the past, that the Lord is on our side, and that with his help the development of the Church will continue; that in this dispensation in which we live he will consummate his purposes; his covenant people will be gathered; Christ will come to reign personally upon the earth; all of the purposes of the Lord will be consummated, and his kingdom be established upon the earth as it is in heaven. May the

Lord give us faith and strength to continue the efforts of the past century, until these glorious purposes shall be accomplished, is my earnest prayer, through Jesus Christ. Amen.

After a number of announcements had been given out, the choir and congregation sang, "High on the mountain top."

Conference adjourned until 2 o'clock p. m.

Elder Soren Rasmussen, President of the Jordan Stake of Zion, pronounced the benediction.

AFTERNOON SESSION

The conference was called to order at 2 o'clock by President Heber J. Grant, who presided.

The choir and congregation sang, "Guide us, O thou great Jehovah."

Prayer was offered by Elder H. H. Blood, President of the North Davis stake of Zion.

Choir and congregation sang, "Redeemer of Israel, our only delight."

ELDER DAVID O. McKAY

"Even so, I have sent mine everlasting covenant into the world to be a light unto the world and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me."

AN ENSIGN TO THE NATIONS.

The Church of Jesus Christ of Latter-day Saints was scarcely one year old when that declaration was made through inspiration by the Prophet Joseph. He himself was but twenty-six years of age. It is a marvelous declaration, great in its pretension, comprehensive in its scope: "Mine everlasting covenant" (the gospel), is sent into the world "*to be a light unto the world, to be a standard for my people and for the Gentiles to seek to it.*"

On Bedloe Island, at the entrance of New York harbor, there stands the Statue of Liberty, a light to the nations. What it has meant to thousands and hundreds of thousands of the down-trodden of Europe has been most graphically expressed by Israel Zangwill in that impressive production, *The Melting Pot*. I shall read a few words. David the emigrant, the little Russian Jew, is speaking:

All my life America was waiting, beckoning, shining, the place where God would wipe away tears from off all faces. To think that the same great torch of Liberty which threw its light across all the seas and lands into my little garret in Russia is shining also for all those other weeping millions of Europe, shining wherever men hunger and are oppressed, shining over the starving villages of Italy and Ireland, over the swarming, starving cities of Poland and Galicia, over the ruined farms of Romania,

over the Shambles of Russia. When I look at our Statue of Liberty, I just seem to hear the voice of America crying: "come unto me all ye who are weary and heavy-laden, and I will give you rest, rest."

What that Statue of Liberty symbolizes to the oppressed and down-trodden of Europe, the gospel of Jesus Christ is to the world. "Mormonism," so-called, has reared an ensign to the nations and, with words as comprehensive as those I have read in the revelation, invites the world to peace, to rest, to contentment.

TO WHOM DOES THE ENSIGN NOW WAVE?

High on the mountain top
A banner is unfurled;
Ye nations, now look up;
It waves to all the world;
In Deseret's sweet, peaceful land—
On Zion's mount behold it stand!

Then hail to Deseret!
A refuge for the good,
And safety for the great,
If they but understood
That God with plagues will shake the world
Till all its thrones shall down be hurled.

And to whom does that Ensign now wave? To what sort of world does the beacon-light of the everlasting gospel extend its invitation? A new world, or rather a world struggling to make itself new. The terrible war that has just passed was but the birth-pangs—and now the world is ready to be reborn. "We stand at a creative moment in human history," says Sherwood Eddy. "Never before has the whole world had the chance to make all things new, old customs and contentions, old rules and ruts, old traditions and enslavements have been broken forever. We are living in the birth-pangs of a world struggling to be reborn, and the issues of our time will reach into eternity."

I believe that mankind today is earnestly seeking after the truth. I believe, notwithstanding some of the terrible conditions that prevail across the sea, and even here in our own United States, that the efforts men are putting forth are but the results of yearning souls desiring to know the truth. The truth is the child that is to be born, and I believe that most of these men are honest in their desires to claim it as their own.

MANY HONEST SEEKING FOR TRUTH BUT CANNOT FIND IT.

Leading thinkers and statesmen are calling upon mankind everywhere to get back to the religious ideals, and yet when men come back to the churches they find that when they ask for bread they are given only a stone. Doctor Joseph Post Newton makes this startling declaration, regarding the ineffectiveness of the churches to reach these struggling souls: "Twenty per cent of the pastors, who were with us before the war, have resigned to enter other occupations. Of the one hundred and ten million people in the United States, not more

than forty-four million attend services in any religious denomination." And the editor of the *World Outlook* thinks this: "A very liberal estimate. There are today," continues Dr. Newton, "three million fewer children attending Sunday school in the United States than before the war." And then the editor of the paper quoted makes this significant remark:

If anything is evident it is that Protestantism is going to pieces faster than the tale can be told or the figures be compiled. The great majority of people, and of intelligent people, have lost all confidence in existing churches and have washed their hands of them for good. If religion is to be saved a revolution in thought and methods and organization must take place, no less complete than that of the Protestant reformation. The times are ripe for a second Martin Luther to do to Protestantism today what the first Luther did to Catholicism yesterday.

WHERE THE TRUTH MAY BE FOUND.

On the face of that condition, we have this declaration, made ninety years ago, that "the Everlasting Covenant, the gospel, is to be a light to the world and is to be a standard for my people and for the Gentiles to seek to it." If this is truly the light for which the world is seeking, it is well to realize that never before has there been such a responsibility upon you men, upon you women, who assume to declare that already in the world is the truth for which the world is struggling. What you claim must be substantiated by facts. The tree must be judged by its fruit, and mankind today are ready to test the fruit and act accordingly. The responsibility of showing to the world that the gospel of Jesus Christ will solve its problems rests upon the men who make the claim, who believe that the declaration made by the Prophet Joseph is true. We heard this morning from my brother, Stephen L. Richards, that the Church is so constituted that every human need may be supplied. I believe in his statement. I believe, too, that *every world problem may be solved by obedience to the principles of the gospel of Jesus Christ.*

AN EMINENT STATESMAN'S SUGGESTION.

An eminent statesman of our own nation, one who has won national and international eminence, not only as a great leader in the political world, but as a speaker and writer on religious topics, gave to the world, in February, some of his views regarding the solution of the difficulties which the churches now meet in answering the needs of humanity. That eminent statesman is here today. I intended to quote him. I am sure that I should not hesitate now to say in his presence what I was going to say in his absence. In an excellent article entitled: "In the World, of the World, and for the World," Col. William Jennings Bryan, in the *World-Outlook*, of February, in giving suggestions on how the churches can make the world a better place to live in, proposes first a change of attitude toward amusements. He writes:

The tendency has been to prohibit amusements which are hurtful rather than to encourage those which are healthful and wholesome. Amuse-

ments are necessary; and if those which uplift are not introduced, harmful pastime will be resorted to. This explains why so many young people are drawn away from the Church just at the age when they ought to be drawn into it—they are influenced by the worldly minded with whom they find amusement during their leisure hours. * * * My suggestion, therefore, is that an effort should be made to set up a Christian standard for Christian communities and to create an environment that will be helpful to the Church and the spiritual things for which the Church stands.

HELPFUL ENVIRONMENT IN THE CHURCH OF CHRIST.

The "Mormon" Church has always encouraged legitimate amusements; in this respect, at least, it has set a worthy example to the world. That "helpful environment" mentioned by Mr. Bryan has been in the Church of Jesus Christ ever since its organization. Away back in the days of Nauvoo we find the drama introduced by the Prophet Joseph. We find acting in that drama men who later became prominent leaders in the Church. Among them was the man who succeeded the Prophet Joseph, Brigham Young. He, imbued with the necessity of influencing the people in their amusements and of using their recreation as a means of instilling virtue, integrity, and honesty, brought to these valleys that spirit. Why, even on the plains, after a day's march, the wagons were drawn up in a circle, a man with the violin would take his place by the campfire and there on the prairie the sturdy Pioneers would join hands in a dance, opening it by prayer, and participate in amusement that fostered the spirit of the gospel. Two years had not passed after their entrance into the "Valley" before they built the "bowery," and there presented, undoubtedly, the first drama that was ever given in the West. Later they built the Social Hall. Perhaps, there are those in the audience today who, after listening to the opening prayer, joined hands in the cotillion, dancing in a spirit best understood by the remarks of President Brigham Young, who once said, in substance: "The atmosphere of the *dance* should be such that if any elder be called from the party to go to administer to a sick person, he could leave with the same spirit that he would go from his elders' quorum meeting." All over this land, today, in the excellent community centers established by those early pioneers, you will find the amusements characteristic of the spirit of the community, fathers, mothers, boys and girls, mingling together in the dance, in the drama, and in other social functions, the modifying and uplifting influence of the Church permeating all gatherings. And here, I add that the Latter-day Saints Church was the first Church in the world, I am informed, to give approval to the Boy Scout movement. So, the world, in order to get into their churches the spirit of proper amusements which our eminent visitor suggests, and which I accept with all my heart, need only to accept the ideals of the Latter-day Saints.

ANOTHER EXAMPLE—HELPING THE POOR.

To quote further from Mr. Bryan:

Another matter which, to my mind, needs attention is provision for the needy of the Church. Is there any reason why a member of the church

should be compelled to pay cut-throat pawnshop rates, for short loans, or loans made on chattel-mortgage security? It seems to me that there is imperative need for a church corporation financed by church members which will make loans to other members at a rate sufficient only to cover actual risk, and the risk ought to be very small in such cases.

We have in the Church of Christ a condition which has been operated ever since its organization, which will supply the needs of every worthy person who happens to be financially unfortunate. It is a simple little thing, but in its power, in its comprehensive benefit it smacks of the divinity with which this Church is impregnated. I refer to the Fast offering that every Latter-day Saint is asked to contribute on the first Sunday of each month. It is suggested that all shall fast once a month. The requirement of the Church is that all members shall observe the first Sunday of every month as Fast day. Back of that, however, is this, that after abstaining from eating, from the evening meal on Saturday to the evening meal on Sunday, the value of those two meals shall be given to the bishop for the purpose of alleviating the needs of those who require substantial assistance. Now, at first thought, that does not amount to much, and yet I find that when the principle is applied to the largest stake in the Church, this is the result: That stake last year found it necessary to expend \$6,256.09 for the relief of the poor. If the members of that stake had placed a value upon each meal only at 10c per capita the bishops would have had at their disposal, \$21,190, sufficient to meet not only all the demands of their own stake, but the needs of the poor in other stakes in which the fast offerings might have been insufficient. It applies to the smallest stake just the same. In the smallest stake in the Church, with a population of 1,070, they expended, last year approximately, only \$100 for the need of the poor. It is a rural community in which there are practically no poor. Had they placed upon each meal the value I have named, the bishops in that stake would have had at their command fifteen times more than the actual amount needed to supply their needs. Such application may be multiplied by eighty, the number of stakes in the Church. You may multiply it by eight hundred or more, the number of wards in the Church and you may extend the plan over all the world and the application of that simple principle will supply the wants of every needy person. It is God's way. You say people don't like charity? Why, it should not be administered as charity; but as a co-operative plan of mutual service adopted for the benefit of all.

So we might go on with other propositions on applied Christianity named in the article from which I have quoted, and we should find that the solution of the great world problems is here in the Church of Christ. Ample provision is made not only for the needs of individuals, but for the nation and groups of nations.

"MORMONISM"—THE APPLICATION OF GOD'S PLAN TO SOLVE WORLD PROBLEMS.

I realize that it is a great claim. I grant you that we may seem to be arrogating to ourselves superior wisdom, but we are not. It is

simply the application of God's plan to the world problems. I said you who hold the Priesthood have greater responsibility today, now that you live in this creative moment in the world's history, than ever the Church has had before. I repeat it. If we make the claim to hold the truth it is obligatory upon every Latter-day Saint so to live, that when the world comes, in answer to the call, to test the fruit of the tree, it will find it wholesome and good.

O may we be able to say truthfully, to the world, in the words of Thomas Nixon Carver:

Come, our way of life is best, because it works best. Our people are efficient, prosperous and happy because they help one another in the productive life. We waste none of our substance in vice, luxury or ostentation. We do not dissipate our energy in brawling, gambling, or unwholesome habits. We conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste, we strive for the things which build us up, and enable us and our children to flourish and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature which are but the manifestations of his will and we try by painstaking study to acquire the most complete and exact knowledge of that will in order that we may conform ourselves to it. * * * We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life.

The Lord help us to be able to prove to the world that we possess just what these great thinkers desire, just what the world today is longing for, and when they see it, may they know, as you know, as I know, that the everlasting gospel is a light to the world. May it ever be upon the hill a light to the nations, a savior to them, and solution of all the world problems, I pray, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY

THE TRUE AND LIVING GOD.

Joseph Smith's first great service to humanity was in bringing back the lost knowledge of the true and living God. What do we mean by that? Who and what is the true and living God? He is the God of the Bible, the God of Abraham, Isaac and Jacob, the God of Adam, of Enoch, of Noah, of the Patriarchs and Prophets and Apostles of old. He is the God described by Moses in the first chapter of Genesis, thus: "God created man in his own image, in the image of God created he him, male and female created he them." This is equivalent to saying that God is in the form of man, and that we have a Mother as well as a Father in heaven, in whose image or likeness we are, male and female.

ANCIENT IDOLS.

The world had need of this instruction, for they were worshiping all sorts of deities at that time. They had forgotten the God of their fathers, the God of Adam and of Abraham, and were bowing down to idols. In the days of Moses, fifteen centuries before Christ, there were three great centers of religious thought and philosophy. One was among the Phoenicians or Canaanites. They worshiped the sun and the moon, ascribing to them the powers of creation—worshiped them with licentious rites suggestive of creation. This was the worship of Baal and Ashtoreth, against which the children of Israel were especially warned. Down in Egypt they adored beasts and reptiles, such as the crocodile, the bull, the goat, and the beetle. The gods were supposed to be enshrined in such bodies, and if a goat died, it was buried with costliest ceremonies, amidst the mourning of a nation. Away off among the Hindus the seasons were deified—spring, summer, autumn, winter. These were thought to be the divine sources of life. The passions of the human heart—love, hate, fear, anger, revenge, and so forth—were also revered as deities. Then came Moses, a man who had seen the true and living God, had conversed with him face to face, and had received from him the Decalogue or Ten Commandments unto Israel. The first of those commandments reads: "*Thou shalt have no other gods before me.*" Is it any wonder that this commandment was given, and given first, under such conditions?

THE FATHER'S "EXPRESS IMAGE."

The world of Joseph Smith's time did not worship the sun and moon, nor the beasts, nor the seasons, nor the passions. Nevertheless, they had turned away from the true God; they ignored or misinterpreted what Moses had taught, that man is in the image of God, and therefore, inferentially, logically, that God is in the image of man. Jesus Christ, the Son of God, whom the Scriptures declare to be "the express image" of his Father's person, came down from heaven and walked as a man upon the earth, plainly showing what kind of a being God is. Moreover, when Philip, his disciple, said to him: "Lord, show us the Father," Jesus replied: "He that hath seen me hath seen the Father." But this teaching was lost upon the modern Christian world.

THE CHRISTIAN DEITY.

What kind of a God was Christendom worshiping when Joseph Smith and "Mormonism" came forth? Let Christian theology tell. Therein it was written, and it stands to this day, that God is a being without body, parts, or passions. The Church of England *Articles of Religion* so declare. The Presbyterian *Confession of Faith* so affirms. And this was the popular concept of Deity throughout the Christian world at the opening of the Nineteenth Century. In line

with that tenet and teaching, the English poet Pope, who figured in the Eighteenth Century, represents God as a spirit or "soul" that

Warms in the sun, refreshes in the breeze,
Glowes in the stars and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.

A very admirable description of what might be termed a spiritual emanation from God, that universally diffused essence that proceeds forth from the Divine Presence, and is the power that enlightens in greater or less degree every man that cometh into the world. It is indeed the light of the sun, moon and stars; the light also of the human understanding; in it we live, move, and have our being, for it is the principle of life throughout creation. But that is not the God who made man in his own image. That is not the Father, represented by the Son, in whom "dwelt the fulness of the Godhead bodily." It is not even the personage of the Holy Ghost.

DIVINITY AND ITS EMANATION.

There are Three that bear rule in the heavens, the Father, the Son, and the Holy Ghost, three distinct personalities, but the Father and the Son, according to Joseph Smith, are personages of tabernacle, having bodies "as tangible as man's," while the Holy Ghost "is a personage of spirit." From this Eternal Godhead proceeds a spiritual power or essence, omnipresent and immanent in all things; and this is what the poet was describing when he portrayed God as a "soul" that "warms in the sun, refreshes in the breeze, glows in the stars and blossoms in the trees," etc. This is what the Christian sects were worshiping—not Divinity, but an emanation from Divinity. They had turned from the truth "unto fables," as did the ancients; and it devolved upon Joseph Smith to shatter the false doctrine of a bodiless, passionless Deity, and bring back the precious knowledge that had been lost.

JOSEPH'S VISION.

We are all familiar with the story—how a boy of fourteen years went into the forest and prayed; how he wrestled with Satan, and was delivered; how he saw a light above his head brighter than the noonday sun, and in the midst of it two glorious beings in the form of man, One of whom, pointing to the Other, said: This is my beloved Son, hear him." From that hour, there was one person, at least, upon this planet who knew what kind of a being God is. It was a virtual reassertion of the first commandment in the Decalogue, "Thou shalt have no other gods before me."

WHAT CONSTITUTES IDOLATRY?

To worship anything that God has made, is to practice idolatry. It matters not what it is. If we turn from the Creator to the creature; if we forget the Giver and adore the gift; if we forsake God and

worship an emanation from God, we are idolaters, just as much as if we worshiped the sun and moon, or bowed down to goats and crocodiles. The man who loves money and makes it his main object—makes it an end instead of a means—is an idol-worshiper. Wealth is a blessing from God, and so is the gift to acquire it; and if men, when they become rich, use their riches in the way God designed, he approves of them and blesses them more abundantly. But the man who adores his possessions, and forgets that they were given for a good, a wise, an unselfish and an altruistic purpose, is an idolater, akin to those ancient peoples, who in their spiritual blindness worshiped things that God had made and given, instead of the Maker and Giver.

THE FINAL DISPENSATION.

Joseph Smith's next great service to the race was in opening this gospel dispensation—the Dispensation of the Fulness of Times. What does that mean? To dispense is to distribute or deal out in portions, as when the sacrament of the Lord's Supper is dispensed to a religious congregation. In a larger sense, it signifies the opening of the heavens and the sending forth of the gospel and the powers of the Priesthood, as a boon and blessing to mankind. The term "dispensation" also defines the period during which these saving and exalting principles, thus sent forth, continue operative in pristine power and purity. There have been many dispensations of the gospel, though men know little concerning them. The gospel of Christ is more than "the power of God unto salvation;" it is the power of God unto exaltation, and was instituted as such before this earth rolled into existence, before Adam fell, and consequently before man had need of redemption and salvation. It is the way of eternal progress, the path to perfection, and has been upon earth in a series of dispensations reaching like a mighty chain from the days of Adam down to the present time. The great difference between this dispensation and all others is, that this is the last and the greatest, virtually all dispensations rolled into one. God has decreed to bring together all things that are Christ's, both on earth and in heaven, and the first part of the divine program is the gathering of scattered Israel and the building up of Zion, preparatory to the coming of the King of kings, the ushering in of the Millennial Reign, the sanctifying of the earth, and its eventual glorification, when it will be converted into a celestial sphere, an abode of the righteous forever.

NOT AN ACCIDENT.

It was no accident, no chance happening—Joseph Smith's going into the grove that spring morning, one hundred years ago. It was an event predestined, heaven-inspired. I once thought that any good boy who prayed in faith could see just what Joseph saw. But I have put away that childish notion. I have learned that all boys are not Joseph Smiths. God hears and answers the prayers of the humblest of his children; but he answers them as seemeth him best,

and not always in the same way. He gives according to the capacity of the one who receives.

PROPHET AND SEER.

It was no ordinary man that went into the woods that morning to pray. It was a Prophet, a Seer. Joseph Smith was not made a prophet by the people who held up their hands for him on the sixth of April, 1830, when this Church was organized. He was already a prophet, chosen, as Abraham had been, before he was born; ordained, like Jeremiah, before he was formed in the flesh. The people merely "sustained" him in that position, manifesting by the uplifted hand that they were willing to follow him as their leader, and to accept of his ministrations in that capacity. He was already a prophet, already a seer; God had made him such in advance. But all men are not Joseph Smiths. He was a man like unto Moses. He was the rarest human being that has walked this earth in the past two thousand years. And why did he go into the grove that morning and pray for wisdom and light? It was because the time had come. *The Hour* had struck, and *The Man* was there—the man whom God had provided.

THE WORLD'S SATURDAY NIGHT.

We are living in the Saturday night of the world's history. Earth has labored six days, and will rest upon the seventh, her period of sanctification. This is the significance of "Mormonism," of Joseph Smith, and of the work that he inaugurated—the lifting of the Ensign for Israel's gathering upon this the land of Joseph, the land of Zion, to build the New Jerusalem, and prepare the way for the coming of the Lord in his glory. Earth has labored six days but they are not days of twenty-four hours each. Joseph taught that there is a great planet named Kolob, nearest the Celestial Throne, and that it revolves once in a thousand years. That is a day with God. It was such a day that Adam was warned of when told: "The day that thou eatest thereof, thou shalt surely die; for Adam, after eating of the forbidden fruit, lived to the age of nine hundred and thirty years. It was such a day that Peter had in mind when he wrote: "A day with the Lord is as a thousand years, and a thousand years as one day." According to our Prophet's teachings, God gave to this planet, Mother Earth, seven thousand years as the period of "its temporal existence;" and four thousand years, or four of those great days, had passed before Christ was crucified, while nearly two thousand years, or two more days, have gone by since. Consequently, we stand at the present moment in the Saturday Evening of Time, near the close of the sixth day, at the week's end of human history. Morning will break upon the Millennium, the thousand years of peace, the Sabbath of the World.

HOUSE-CLEANING IN PROGRESS.

Marvel not, therefore, that all things are in commotion. War, famine, pestilence, earthquake, tempest and tidal wave—these are among the predicted signs of the Savior's second coming. Earth must

be freed from oppression and cleansed from all iniquity. It is God's House, and he is coming to live in it, and to make of it a glorified mansion. House-cleaning is in progress, and Saturday's work must be done and out of the way before the Lord of the Sabbath appears.

The choir and congregation sang the hymn, "Do what is right, let the consequence follow."

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church)

I need not tell you, my brethren and sisters, that this is something of a surprise to me to be called on this afternoon. However, I learned in the early days of my experience in this Church that obedience is the first law of the gospel and I know that we should always try to comply with the requirements of our brethren who preside over us.

A WONDERFUL ATTENDANCE OF MEN.

It has been a great pleasure to me to sit in this conference during its different sessions and listen to the remarks that have been made by the brethren, and to see this great audience day after day. Yesterday the building was even more crowded than it is today, yet so far as I can see every seat is taken. This is an inspiration of itself. I don't know where you will go anywhere in the world to find a religious congregation such as this. In most religious gatherings we find the women predominating, but here I see extending clean back two-thirds of the way a great body of men, sturdy, strong, hard-fisted, hard-working, intelligent, well clad, good men. And also a large number of the most splendid women in all the world. It is marvelous. It is an evidence that you are in earnest, that you believe what we have heard, and that which we do hear is in very deed the gospel of Jesus Christ.

THE CENTENNIAL OF A GREAT EVENT.

We have heard over and over again the story of the boy prophet, which has been the general theme of this conference, since it is the centennial of that event: that great event which occurred, as Elder Whitney has just told us, because the great clock of time had struck the hour when the gospel was to be restored. The prophet was there, the fore-ordained prophet; the place was prepared, everything was in readiness for the greatest spiritual manifestation that the world has seen; the greatest event indeed that has transpired in the world since the days of the Savior of mankind, that is, since he lived in the flesh. Of course, other manifestations followed in due time, giving instruction, line upon line, precept upon precept, here a little and there a little, until there grew under the guidance of the young prophet this

most wonderful organization named by the Lord, the Church of Jesus Christ of Latter-day Saints.

WHAT ARE THE FRUITS OF "MORMONISM?"

Now, one of the two things we can say must be true. That vision, that manifestation, the beginning of this great work, the very inception of it, the first word that we ever heard of it is right there. Now that word was true or it was false. It must be one or the other. We accept that fully and finally. Was it true? How shall we measure it? How shall we prove it? The Savior of the world said a tree is known by its fruit. Men do not gather grapes of thorns, nor figs of thistles. We know that doctrine to be true. Now what are the fruits that this tree called "Mormonism" has produced? In the ninety years that have passed since the Church was organized or in the one hundred years since that great spiritual manifestation, what are the fruits of this tree? Well, let me call your attention to two or three little items that are more material than spiritual. The Savior himself stated to those who could not believe his doctrine that they might at least believe the works, for they were patent, they were self-evident. Any person might believe them because there they were. So we say, if you cannot believe our doctrine you must believe the works for there they are manifest. Now was it a good work? Has it been a good work to preach the gospel to the poor of the world? For we can say with one of the apostles of old, "Not many wise men after the flesh, not many mighty, not many noble, are called." No, they turn from it, the sacrifice is too much for them. But not so with all of the poor of the world. Some have believed. They have answered the call. The Savior's call was, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." There never was rest for the body, but rather hard work, labor, industry. Now has that been a good work to gather these people from every nation under the sun and bring them to this goodly land, to teach them industry, sobriety, honesty and to colonize them in the way that has been done? Was it a good work to teach them the cooperative spirit that has been manifested throughout the building of our colonies in every part of this intermountain country; in the fencing of fields, in the digging of irrigation ditches, in the building of canyon roads and bridges? Is all that good or bad? If it is bad, then the tree has brought forth evil fruit and we should denounce it: if it is good, then the works speak for themselves and we should accept it.

THE MISSIONARY SYSTEM OF THE LATTER-DAY SAINTS.

"Mormonism" has sent out, and continues to send out, its young men and young women by the hundreds and thousands, making the sacrifice of their time and their means, paying their own way in the world, going to preach the gospel. They believe with all their hearts that here in this Church rests divine authority which was delivered to the Prophet Joseph Smith under the administration of John the Baptist who conferred upon Joseph Smith and Oliver Cowdery the Aaronic

Priesthood; and also the administration of Peter, James, and John under whose hands Joseph Smith and Oliver Cowdery received the authority of the holy Apostleship. Not the authority of man, but divine authority. These young men who go out as missionaries, go into the world and deliver the message in their own simple way; many of them not very well learned and many of them educated. And they gather up those who will listen and obey. They would be glad to have the great and the mighty listen to their message but as a rule they will not. The sacrifice seems to be too great. "Oh, to be called a 'Mormon,'" they say; "we could never stand to be connected with that despised people." My own mother was an outcast from her family because she joined this Church, and her people were not wealthy people, far from it, but even in their poverty those of her people who would not receive this message would have nothing whatever to do with her, because, forsooth, she had joined this discredited, unpopular religion which was denounced as a fraud, a delusion and a snare.

These elders have gone forth in that way, without purse or scrip, so to speak. It is true, they cannot become public charges on the communities and so they have taken their own means; because there are no salaries. They have not asked, "What is the salary or what are you going to pay me?" Not at all, never once. They receive that call and that authority under the hands of the priesthood, the servants of the living God who hold that Priesthood today; the same Priesthood which was committed by Peter, James and John to the Prophet Joseph Smith is held here today by President Heber J. Grant and his brethren. The same authority, divine authority, is conferred upon these missionaries and they go forth and gather up these people and they inspire in their hearts faith in God, repentance of sin, baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost. And they also teach them virtue, honesty, industry, and that they must love one another, love the Lord with all their heart and their neighbor as themselves. These people come from afar and produce what we see. Is that missionary work a bad work? If it is, then "Mormonism" is bad. But who shall say that that is not the best, the very best work that any man could possibly do, to bring the poor of the earth here and plant them in this land and make them independent? Is it desired that they shall work for and enrich the Church? No. But they shall enrich themselves so that they shall own their own homes. Is it a bad thing for people to own their own homes? You know the cry of home building that we hear now on every hand. Well, the Latter-day Saint communities own their own homes in larger number than any like number of people in all the world. Is that evil? Is that bad? If it is, then "Mormonism" is bad.

THE RESULTS OF THE "MORMON" COLONIZATION POLICY.

Wherever our Elders have gone, from Canada on the north to Mexico on the south, in their colonization schemes that has always been the result: orderly communities containing meetinghouses, schoolhouses,

amusement halls. These you will see on every hand. If that one hundred years had been spent by the "Mormon" people in Mexico and the people of Mexico at the end of the one hundred years were as degraded and wretched and superstitious and in so many ways undesirable as we see them today, then you might know that "Mormonism" could not be from God. But not so, the very reverse has been true with the Latter-day Saints. Not only so, but our social life, our amusements that you have heard about this afternoon from Elder McKay, our education and our progress in every way show that the fruit has been good. President Grant read here yesterday a statement of the different expenditures that have been made from the tithings of the people during the year 1919, showing that over \$2,300,000 had gone back to the Latter-day Saint communities for their numberless activities; among these expenditures was an item of \$687,000 for church schools. Now remember we pay taxes for the district schools, for the high schools, for the agricultural college, for the University, taxes galore these days, no end of taxes, but in addition to that we have paid our \$687,000 from the tithing of our people for the one item of education of the children of the Latter-day Saints; and, indeed, the children of others who choose to come to our schools, for we welcome them all. Is that bad? If it is, "Mormonism" is bad.

We have built meetinghouses and churches all over the land. These stand as evidences of our work. I remember when I was a boy only twenty years of age, over there in the old Social Hall, in 1869, I met with some brethren who were called by President Brigham Young to go out on missions and he said to us in these words, "I do not want you to tell the people that we have a rich country and that they can get free land, free this and free the other; do not entice them by the promise of wealth and riches. I want you to promise them hard work and persecution." That was what President Brigham Young instructed us in those early days to promise the people among whom we labored as missionaries.

A VITALITY IN "MORMONISM" NOT FOUND ELSEWHERE.

On the announcement of the Prophet Joseph Smith that he had received a vision, if, instead of reviling and denouncing and persecuting him, the people of the world had risen as with one acclaim and shouted "Hosanna," and had been thankful for that vision, I would have been, I think, in serious doubt myself as to its truth. Why? Because the people of the world never before received a message from the Lord in any such spirit. The Master himself had to say to them: "Which of the prophets have not your fathers stoned and persecuted?" That is the way the message from the Lord has been received now and always. So if the people today should rise up and say, These "Mormon" people are just what they claim to be, it would be very different indeed from what we have reason to expect from the history of the past. We do not receive that kind of plaudit. But on the contrary as a rule we are reviled and scorned. However, I will say that this truth, this gospel truth, is making its way in the world and thinking people here

and there, men whose opinions are worth having, the judgment of one of whom, as Hamlet says, must in our opinion outweigh a whole theatre of others, such men begin to think and realize that there is a force, a potency, a power and a virility in "Mormonism," a life-giving spirit that we do not find anywhere else.

THE LATTER-DAY SAINTS ARE MULTIPLYING AND REPLENISHING THE EARTH.

In these days when the nations of the earth, France in particular, and indeed all the nations are encouraging the rearing of large families of children—a principle which this Church has taught and preached and practiced from the beginning, and even now, when plural marriage is prohibited by law, and has been for about thirty years, yet the practice and the preaching and the doctrines of the Church of Jesus Christ of Latter-day Saints is that we shall multiply and replenish the earth and make the desert blossom as the rose. That has been our practice and our teaching. Is that bad? Will any man rise up and say that that is bad teaching and that this tree has brought forth bad fruit? No, he will not. That is, any sensible man will not. It is good. It is what the world is going to call for.

ENTERTAINMENT AND ORGAN RECITALS FREE.

Right here on this block we see 300,000 people a year, tourists, coming and going every year. There is something a little different right here. It is only a small thing but it is worth noting. I have traveled and many of you have traveled, for you are the most traveled community, you Latter-day Saint elders and sisters, of any community in all the world, and you have learned by travel as well as by study, as this book of Doctrine and Covenants, which contains the revelation of the Lord through the Prophet Joseph Smith, tells us to seek knowledge by study and by faith and to seek learning from all good books. You have been over the world and I have, and I have never gone into any cathedral or scarcely any place of note, especially in the Old World, but what there has been somebody around to hold out his hand and ask for money, or a place would be pointed out to you, where you could go and put your money, or in some way or other your money would be extracted from you. Here on this block the 300,000 or more tourists who come and go receive our entertainment and free organ recitals and not a cent is taken from them in any shape or form. Freely we have received and freely we give. Our employees here would not dare to receive one cent in remuneration for their work from the tourists who come here. Now is that bad, think you? The tourists do not think so. They think it is pretty good.

HONESTY AND LOYALTY OF THE LATTER-DAY SAINTS.

As to loyalty to country, so far as it applies to the "Mormon" people, we challenge comparison. We have been taught from our in-

fancy that this is a favored nation. Right here in these revelations to the Prophet Joseph Smith you can read in one of them these words, that the Lord raised up wise men for the very purpose of framing the constitution of this great country, so we have the word of the Lord which we accept implicitly that this nation was brought into existence by the Divine Power and not altogether by the power of man. It is the best government in all the world, the freest, and with all its imperfections, of which there are many, it is the very best, the best that the Lord could get the people to accept. He could not have given the people anything better because they probably would not have accepted it. St. Paul tells us that the gospel of Jesus Christ is a perfect law of liberty. And this same gospel that the Church of Jesus Christ of Latter-day Saints believe in is in advance of the law of the land. It is supplementing it. It does not act in contradiction to it; not at all, but is upholding it, fostering it, and going a little further in the way of perfect liberty. Let me relate one little incident. I remember being up in Bear Lake county, Idaho, a good many years ago. A brother in the Church owed a debt to a man who was not a member of the Church. The late President William Budge, whom most of you knew, was then alive and presiding there. This brother could not pay his obligation for some time after it became due and the note was outlawed according to the law of the land. It was the best law that man has been able to devise, and according to that law of the land this brother was free from that debt. No law of the land could touch him. But there was a higher law that could supplement the law of the land and reach him, and that was the Church law, which says, "Pay your honest debts; if you do not you shall not have fellowship with us." Is that bad doctrine? That is the kind of fruit that this tree is producing. You think it is bad? I think it is mighty good. So this brother was brought up by President William Budge. The debt was proved. He had to admit that he owed the obligation, but it had been outlawed and he thought nothing more of it. However, he was compelled, so far as the rule of the Church could compel him, to pay the debt. Of course, the Church could not take his property from him, but it could say and did say, "You shall have no fellowship with us unless you pay that honest debt. We do not care if it were outlawed a hundred times. It is an honest debt and you must pay it." And he did pay it. That is what I mean when I say there is a higher and better law.

Now, believing as we do, that this government is an inspiration from the Almighty, ought we not to be more loyal to it than those who do not so believe? The Church itself in this respect has done what no other Church that I know anything about has been able to do, for the Church by the vote of its general conference of all the people, authorized the purchase of one million dollars in government bonds to assist the government in its time of stress and when it needed the help. Do you think that was a bad thing for the Church to do? Could it be charged with disloyalty in doing that? Show me any other church that has done as well. The law of the Church insists that I shall love my neighbor and that I shall not hate him. But the law of the land

will allow me to go on hating my neighbor with intense and bitter hatred if I choose to do so.

THE CHURCH IS THOUGHTFUL OF THE POOR.

The law of the land does not ask me to fast on the first Sunday in the month but the Church asks me to fast and to give the equivalent of the two meals to the poor. My doctor tells me that I am better if I do fast; that the food thus consumed would be wasted on my system and that I am really benefited by the fasting. So I have not lost anything; I have actually been benefited physically and I give, say only twenty cents once a month, figuring that meals would not cost over ten cents each. I give the twenty cents for the benefit of the poor. That simple law if it were practiced by the one hundred ten million people in the United States would mean twenty-two million dollars a month or two hundred sixty-four million dollars a year, which if wisely used would be more than sufficient to provide for the poor abundantly, and leave means to spare. Now I call this doctrine of fasting and giving to the poor, a mighty good, sound doctrine. Surely no man could say there is anything bad about it.

THE SPIRIT THAT IMPELS TO SACRIFICE AND WORK.

There is one other thing, greater than all; greater than all I have mentioned; greater than our industry, our colonization and all the splendid works that people can see, and it is that which they cannot see nor can they comprehend, the spirit that impels us to these works. That is a different thing. The wind bloweth where it listeth. We cannot hear the sound thereof; you do not know whence it cometh or whither it goeth. So with everyone who is born of this Spirit. You received of that Spirit when you believed what the elders said, that God had spoken, that these revelations had come to Joseph Smith and that they were true. You believed it and you obeyed it according to these commandments. Is there anything wrong about faith, about repentance, about baptism, about the laying on of hands for the gift of the Holy Ghost? Who will say that that is bad? With the compliance of that law and faith has come what we call a testimony, a sure knowledge of God, or, as the Scriptures of olden times said, you shall grow in grace and in the knowledge of the truth, and if you abide in the truth the truth will make you free. Now, no sane man will say that that is bad doctrine. Do you think it is? That spirit is what upholds "Mormonism" and sustains it. The knowledge in the hearts and souls of its members that God has spoken; that Jesus is indeed the Christ, the son of the living God; that Joseph Smith did see the vision one hundred years ago. If he did not, if it was all a lie, would the fruits that I have mentioned be apparent? Why, the logic of the case is irrefutable. It cannot be gainsaid. It must stand. It is true. There can be no mistake. It is of God and this spirit has gripped the heart and soul of you, true believers, so that you know of the doctrines, as the Savior said, "Whether they be of God or

whether I speak of myself." And in consequence of that knowledge you have been willing to make great sacrifices. That is what this spirit has brought greater than all else that I have mentioned, the spirit of sacrifice in the heart.

May we learn to keep that first and greatest commandment of God, "Thou shalt love the Lord thy God with all thy heart, and might and mind and strength." The Lord says to us, "Son, give me thine heart." That rich young man mentioned in the Scriptures could not do it. He was an acceptable, good worshiper, very good. He was an acceptable man and a very good citizen. When he asked the Savior, "Good Master, what shall I do to inherit eternal life?" the answer was, "Keep the commandments." Well, but which commandments? The Savior repeated a number of the Ten Commandments to him, and that young man, a good citizen, clean, virtuous, good man, could say, "All these I have kept from my youth up." Now you would say that was a first-class young man. He was truly an acceptable citizen. Nobody could ask any more. But was he willing to sacrifice and give his heart to God? No. As a matter of fact, he had not kept the first great commandment which I have repeated to you, but the Savior could look right through him, and to put him to the test told him to sell all that he had and give it to the poor and then "come follow me." The sacrifice was too great for the young man; he could not give his heart to God and could not make the sacrifice.

THE TREE OF "MORMONISM" HAS BORNE GOOD FRUIT, NOT BAD.

You have made sacrifices, our parents have made sacrifices for these truths. We have lived in poverty—I myself in the direst poverty here in the early days in northern Utah. As a young lad I lived in a dugout with a quilt for a door, not even a window, not even a board floor, just dirt for a floor; lived without sufficient nourishing food; sometimes I did not have enough to eat, but the spirit that was in my father and in my mother was to stay by this truth, to be loyal to this people and to this Church. They could say: "Whither they go I will go; where they stay I will stay, their people shall be my people and their God my God." That was the sacrifice they were willing to make, and they did make it. Shall I now, shall our people after us, now when they have made these great sacrifices, not give our hearts to God? If we are asked to go on a mission shall we not go? If it is to be a teacher on the block or to teach in the Sunday School or any work however simple, shall we not answer with our whole heart, "Tell me what you wish me to do; show me my work and I will try to do it." For the work is good, the work is true, the work has produced results that no other institution or organization in all the world can produce. This spirit has taught us honor, virtue, integrity, and loyalty to country and all that is good and that makes for righteousness. This spirit of sacrifice has been planted in our hearts by the power of the Holy Ghost. By that we live, by that we magnify this work, by that power we stand by these brethren and uphold the Priesthood of the Son of God. As to the principles of virtue and honor, no

church in all the world sets such a high standard for its adherents, for there is no double standard of morality taught in the revelations of the Lord to the Prophet Joseph Smith. The man indeed is more the criminal than the woman. That is what is taught, that is what we try to practice. Now is that bad or is it good? If it is bad, then the Prophet Joseph Smith may have been a deceiver. If it is all good, and we know it is good, all of it good and righteous; then it must follow as the night the day that the Prophet Joseph Smith did see the visions one hundred years ago. These are the fruits of "Mormonism." The young man, Joseph Smith, was not a falsifier. This tree which was planted one hundred years ago has borne good fruit and not evil. Then there can be no mistake; his testimony must be true, it cannot be gainsaid. As I said, the logic of the case is irrefutable. Amen.

The choir and congregation sang: "Now let us rejoice," and the conference adjourned until Tuesday morning at 10 a. m.

Prayer was offered by Elder John W. Hart of the Rigby stake of Zion.

THIRD DAY

Conference continued in the tabernacle, Tuesday morning, April 6. President Heber J. Grant called the meeting to order at 10 o'clock.

The choir and congregation sang, "O ye mountains high," by President Charles W. Penrose, the hymn being read by President Grant before being sung. (See L. D. S. Hymn Book, p. 376.)

Elder Mark Austin, President of the Fremont stake of Zion, offered the opening prayer.

Choir and congregation sang, "Come, come, ye Saints, no toil nor labor fear."

ELDER GEO. F. RICHARDS

Ninety years ago today the Church of Jesus Christ of Latter-day Saints was organized in Fayette, Seneca county, New York, with six members, and today we celebrate in conference the anniversary of that glorious event.

OUR ANNIVERSARY CELEBRATION IMPRESSIVE AND GLORIOUS.

One hundred years ago, possibly today, that other great event transpired when God the Eternal Father and his Son, Jesus Christ, descended to appear unto the boy Joseph Smith, not yet fifteen years of age, whom the Lord had raised up to represent him in the ushering in of the gospel dispensation of the fulness of times. In our conference we have been celebrating also this glorious event, and taking, in connection with our conference sessions, the presentation last even-

ing, by Brother Evan Stephens and the choir, of that beautiful cantata, "The Vision," with the words so appropriate, the story so beautifully told and set to music and sung with such inspiration, I feel that the celebration has been most fitting, impressive, and glorious.

I was pleased to hear expressions from some distinguished visitors we had with us yesterday that they were profoundly impressed by our services. I feel sure, that all those who have attended this conference, being honest in their hearts, and desiring the uplift of humanity, have been similarly impressed, and I have felt, during this conference, as no doubt you have also, that it only requires time for this, our religion, to make its way. "Mormonism" is in the ascendancy. I rejoice with all my heart to be identified with this work which I know is true. I know that there is in it the power of God unto salvation in this life and in the life to come. And though we have been in a minority, and are still, so far as members are concerned, the time will come when the truths which we represent, which we are trying to live, and which we have preached to the world for nearly a hundred years, will triumph and prevail over error.

SIGNIFICANCE OF JOSEPH'S GREAT VISION.

The importance of the Great Vision referred to, justifies, I think, directing my remarks particularly thereto, notwithstanding nearly all of the speakers in the conference have spoken upon that subject. I would call attention by reading again a verse from the sayings of Joseph himself, telling his own story, so that we may be refreshed in our minds. In regard to what the Son told Joseph, he says: "I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'"

I know not, my brethren and sisters, how offensive this statement is to the sectarian world, but we accept it as the words of God and not of men, and we think that they are defensible. For instance, the saying that Joseph was to join with none of them, for they were all wrong, that means to us that there had been a departure from the truth, and from the Church that was instituted in the days of the Savior. Now then, let us reason upon this for a moment. I might call your attention, in connection with this matter, to a saying of the Lord through his servant Isaiah, in regard to his knowledge of things which are to be, recorded in the 46th chapter of Isaiah: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times all things that are not yet done." The Prophet Amos says: "Surely the Lord God doeth nothing but he revealeth his secrets to his servants, the prophets." Whether or not we might call the apostasy a secret, it certainly was known to the Lord in advance and we might reason thus: If there was to be a universal

apostasy from the Church, then the Lord would reveal that important fact to his servants, the prophets.

Joseph Smith, a boy fourteen years of age, however, had not studied this proposition out in this way, to reach the deductions that we have reached, but by a study of the scriptures, we do find that the Lord, through his prophets, did predict the apostate conditions which were to be. And reasoning a little further we conclude that if there had been a universal apostasy such a thing would be of record. So we consult the histories by men who have written upon ecclesiastical subjects, and we find the apostasy given in minute detail, step by step, until it had become universal. "The earth had become defiled under the inhabitants thereof," for they had transgressed the laws, changed the ordinances, and broken the everlasting covenant. Men would wander from sea to sea, and from the north even unto the south, seeking the words of the Lord and could not find them. So far, therefore, as this declaration is concerned, there is sufficient evidence before us to prove that the statement is true that they were all wrong.

Now in regard to that other statement: All their creeds were an abomination in his sight; that seems a serious arraignment of churches, and their creeds. Let us consider that a moment. What constitutes or may constitute an abomination in the sight of God? It does seem to me that the belief in and advocacy of that which is not true and the making of it a part of religious creeds must be abominable in the sight of him who is the God of truth. If the Savior had not told Joseph this great fact, the evidence of it was before him, and he would no doubt have discovered it in later years as his judgment developed, for he knew that in the creeds everywhere it was taught that God is a personage having no body, no parts, nor passions. Joseph now saw before him the Father, not such as was represented by the creeds, but an immortal, glorified being, and with him his Son. Of this there could be no mistake, for the one, introducing the other to Joseph, said: "This is my beloved Son, hear him." There Joseph saw the Father and the Son, the Son indeed in the very likeness and image of his father.

An examination of the creeds will reveal other principles there set forth which are man-made and are in conflict with the truth of heaven as it has been revealed and is recorded in the scriptures of the Holy Bible, as well as in the other standard works of this Church. It was a necessary thing that Joseph, whom the Lord had raised up to be his mouthpiece for the ushering in of this great gospel dispensation, preparing the way for the great and glorious coming of our Lord, should have a perfect knowledge of the Father and of the Son, that he might be able to stand and to be secure in his position and to accomplish his work which the Lord had for him to do, and a wonderful work it has been.

When our first parents were shut out from the Garden of Eden, they were told to worship the Lord their God all the days of their lives, and as they prayed, we are told that the voice of the Lord came

from toward the Garden of Eden, for they were shut out from his presence, and the Apostle Paul declares to the Corinthians that we are required to live by faith and not by sight, but, notwithstanding this fact, the Lord has left abundant evidences of his existence, of his power, and of his love. We have the argument of the Apostle Paul upon this point, which I consider is very forceful. He says: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse."

THE ACCOMPLISHMENTS OF JOSEPH AN EVIDENCE OF THE DIVINITY OF HIS CALLING.

As the things which God has done are evidences of his existence, power, and love, so the things that were accomplished by Joseph Smith are an evidence of the divinity of his calling and that he was supported and sustained by his Father in heaven. Not only did he have a visitation from the Father and the Son, but the Father also spoke to him by the mouth of the angel Moroni, who delivered to Joseph the plates from which the Book of Mormon was translated, which book contains a fulness of the gospel as delivered by Christ, our Savior himself to the ancient inhabitants of this American continent, and this in fulfilment of the predictions that there should be a restoration of the gospel by an angel, which thing could not have been, had there not first been a falling away.

The organizing of the Church, ninety years ago today, was the beginning of the establishment of the Church and Kingdom of God that was to be set up, according to the predictions of the prophets, never to be thrown down nor given to another people. It is to fill the whole world. The perfection and efficiency of the Church organization prove that Joseph was divinely inspired. By the mouth of John the Baptist the keys of the Aaronic Priesthood were conferred upon Joseph and Oliver which enabled them to baptize, a power and authority that was not known and that did not exist in the sectarian churches.

The keys of the Melchizedek Priesthood also were conferred by Peter, James and John, enabling the Prophet, with those who should assist him, to accomplish all the work pertaining to this great latter-day dispensation.

Moses committed unto him the keys of the gathering of scattered Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. Zion is being gathered in fulfilment of the predictions of the prophets under this spirit of gathering that came through Moses.

Elias conferred the keys of the Abrahamic dispensation in which he lived, and Elijah the keys of the turning of the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse. That spirit, too, is abroad in the world. Temples are built, and the work is being accomplished for the dead as well as for the living, and all these things, with the thou-

sands of other great accomplishments under the direction and organization of the Prophet Joseph, prove him to be a true prophet of God.

In view of the importance of this, the dispensation of the fulness of times, it is only reasonable to believe that our Father would reserve one of the greatest of those noble spirits who were faithful in their previous state of existence, to come forth and lead the people of this dispensation as his mouthpiece and prophet. This we believe was done, and that Joseph Smith was one of the greatest prophets that ever lived, and that his life's work was one of the greatest that ever a prophet accomplished.

There is another evidence which is more convincing to me, even than all these, and that is the witness of the Spirit of God that comes through the Holy Ghost, bearing testimony to my soul. I am convinced in every fiber of my being that Joseph Smith was indeed a divinely inspired prophet of God, and that his story of the vision is true, and I bear this testimony to you today in the name of Jesus Christ. Amen.

A duet, "Hail to the brightness of Zion's glad morning," was sung by J. R. Boshard and Florence Meldrum.

PRESIDENT RUDGER CLAWSON

The opening remarks of the President at this conference were very inspiring and gave promise of a rich outpouring of the Spirit of the Lord upon the people. It has been so—a time of peace, a time of instruction, of thanksgiving and praise and of pure joy.

ETERNAL AND TEMPORAL VALUES.

I would like to say a few words this morning, my brethren and sisters, upon the subject of investments, and I will take for my text the saying of a noted writer to this effect: "Always distinguish between what is of eternal value, and of what is a mere temporal ease." This is a significant remark. It is worthy of the profoundest consideration. There are many things with which we come in contact, many things of importance, but there are some things that are more important than others.

This is the land of Zion in which we dwell. It is a blessed land, it is a fruitful land. The soil readily responds to the industry of the farmer, and by his toil means come into his possession. The wages of the laboring man today are very good. He gets a splendid reward for his efforts and thereby means come into his hands. It is true, that we are confronted with high cost of living, but notwithstanding this, with many of our people, perhaps hundreds and hundreds of them, there is a surplus, and, I believe, as remarked by Brother Stephen L. Richards, that with this surplus there comes the responsibility of trusteeship. The means that come into our hands are a

direct blessing from the Lord and he expects us to expend them wisely and well and to be very careful in our management of affairs. I think that the Lord particularly expects us as a people to avoid debt. A man who is weighed down by a burden of debt might just as well be in prison, because it is to him a constant worry and anxiety.

One of the first considerations that devolves upon us is to get out of debt. The Latter-day Saints should heed this counsel, for it is counsel that comes to us from time to time from the leaders of the Church.

The mercantile world, the oil business, the mining fields, offer opportunity for investment of our surplus; but, brethren and sisters, the very greatest wisdom and judgment should be exercised in the matter of investment. And when it comes to mining stocks it needs only to be said that this is a very risky business, and so the Latter-day Saints should be wise and prudent and not rush hastily into enterprises that spring up on every side. There is danger in it. Sometimes offerings come to us from a distance, some great undertaking that reads well on paper, the prospectus of which is very fine. It is inspiring, it is enticing. Wonderful things, it is announced, will be accomplished if we will only put our money into it, and yet possibly we do not know a mortal thing about the people who are connected with the enterprise. Who is the president? Oh, well, we don't know. We have never seen him. Who are the directors in the company? Oh, well, we don't know, but just look at the prospectus, see what it says. Isn't that sufficient? No, I say it is not. It is not sufficient at all. People ought not to go into those things without knowing something of the character of the people who are behind them. Now this is true also of enterprises abroad in the world that come to us. It is true, likewise, of enterprises at home, even right here in Zion. When investments are offered they should be subjected to the greatest scrutiny and careful investigation. We want to know, should know who is behind them. What is the character of the man who stands at the head? What is the character of the men who make up the board of directors, and who administer the affairs of the company? Are they safe men, are they strong men, reliable people of the community? Well, if they are, then the risk is not so great, of course, and so, I think that it would be much safer for the Latter-day Saints generally to invest their means at home in enterprises that have originated among us, in enterprises that have been and are successful in which the stock is paying good returns. It is the results that we want. And that reminds me of a story.

One man said to another: "What is Professor Jones doing now?"

"Oh, well, he is trying to decipher a Babylonian tablet."

"Are there any results?"

"Yes, his wife is down with nervous prostration, and he has sent his children to relatives."

Very definite results. And so, when we come to invest our means, we want results, we want good results. A successful man from a worldly standpoint is a man who makes good investments. An un-

successful man is a man who makes unsuccessful investments and the results are poor and bring trouble and anxiety to him. Now, these things are very important. We have to deal with them. We must accumulate means for we have certain obligations that rest upon us, the support of our families, the education of our children, the maintenance of our homes. The man who will not provide for his family, the Apostle said, is worse than an infidel, and so these obligations devolve upon us.

AN INVESTMENT OF ETERNAL VALUE.

But the thing that I have been emphasizing might be regarded as something pertaining to a mere temporal ease. Let us pause for a moment, let us reflect upon some investments that have an eternal value. What think you of tithing as an investment? "Why, Brother Clawson," says someone in surprise, "you don't pretend to say that the paying of tithing into the Church is an investment. When a man puts his money into the hands of the Lord's bishop, or into the bishop's storehouse, and he doesn't get any apparent dividend from it, why, you don't call that an investment?"

Yes, that is an investment of an eternal nature.

"Oh, I think you are mistaken, Brother Clawson, about that. You know tithing pertains to temporal things and is a temporal law and there is nothing eternal connected with it."

Oh, yes, I think there is a spiritual value connected with tithing and it is made very apparent, in the revelation upon that subject. The question arises, what is tithing for? We speak of it, we emphasize it in our conferences, we urge the people to remember the law and to honor it. Now what is it for? We are not left in the dark regarding this matter. The Lord has made it clear. He gave the law. No man is responsible for it. The prophet of the Church, the president, is not responsible for this word from the Lord. "Tithing is for the building of mine house," says the Lord, "and for the laying of the foundation of Zion and for the priesthood and for the debts of the presidency of my Church." That is what it is for, and that has an eternal significance and fixed value, and I look upon it as a splendid investment. Is it not a privilege, is it not an opportunity to assist in the laying of the foundation of Zion? That is what we have been doing for ninety years. Nearly a hundred years we have been laying the foundation of Zion. Is it laid yet, is it fully laid, thoroughly laid? I would not say it. I do not know, I think it will require all of a hundred years and more to lay the foundation, because upon it we are building the Church and Kingdom of God, which is never to be thrown down, and the work will never be given to other people. That is the kind of a foundation we must lay. You have had a hand in it, I have had part in it; that is, if we have observed this law and other duties and obligations. Oh, it is a blessed thing. I think it will pay a good dividend.

"And for the building of mine house"—here on this block is one house of the Lord and other temples are being erected in which great

spiritual blessings will come to the Latter-day Saints, largely through the paying of their tithing and obligations.

Now, I will tell you, we could not build a house of God without means and yet, when it is accomplished, the building itself is of least importance, all the means that went into it is of the least importance. It is the ordinances of the house that are of eternal value. And then again the law of tithing speaks of the Priesthood. There is an investment for you of real worth, of most vital significance, the authority and power of the Priesthood. Could any man make a better investment than to secure the Priesthood? "Yes, but Brother Clawson, can he buy this blessing?" No, no, he can not. "Well, how can he invest if he has no money to put into it?" You can't get in that way. It is an investment that comes in a different form entirely. Well, what is required? Only faithfulness, a faithful life, devotion to the cause of God, obedience to his word, honoring his servants, and doing your duty, and that will entitle you to have a share in this great investment that is open to all the men of the Church from the least to the greatest.

"And the debts of the Presidency of my Church." I do not take that to mean that the tithing is to be used for the personal obligations and debts of the leading men of the Church or the Presidency. You notice how this reads: "Of the debts of the Presidency of my Church." It means the obligations entered into for the Church by the Presidency.

THE WORD OF WISDOM AS AN ETERNAL INVESTMENT.

What think you, brethren and sisters, of the Word of Wisdom as an investment? "Surely it is not an investment, is it?" Oh, yes; one of the brethren at this conference has emphasized the Word of Wisdom by saying that it might be regarded as the law of health, the great law of health. Well, is not that an investment worthy of our consideration? If we can go into anything, brethren and sisters, that will bring good health, that is the very best kind of a dividend there is. And what could we do? I submit to you, what could this people do, how much could they accomplish of this mighty work without good health? Well, now, as a people we are healthy. There may be exceptions to the rule, but we are entitled to the special blessings of the Lord in this respect if we observe his great law. "Yes," but someone says, "you are emphasizing, my brother, investments of an eternal character. The Word of Wisdom, remember, is a temporal law and does not have anything particularly to do with eternal things." Well, I think, my brother, that you are slightly mistaken in that view. I grant you that the Word of Wisdom has a temporal side to it. It pertains largely to temporal things, to our physical health, the condition of our bodies and so on. But there is also a spiritual side to the Word of Wisdom which possibly is more important than the temporal, for the Lord said that all Saints who remember to keep and do these sayings of the Word of Wisdom, walking in obedience to the commandments, "shall receive health in their navel and marrow to their bones." There is the temporal blessing and it is important and vital.

"And shall find wisdom and great treasures of knowledge, even hidden treasures." And there is the spiritual side to the Word of Wisdom. And these great treasures of knowledge will help us in this world and will follow us into the world to come and are of an eternal nature. We also have the promise that the destroying angel shall pass us by and not slay us. That does not mean, that no one among the Saints shall die and pass away. We are under the great edict of life, that is, sooner or later, we must lay down our bodies and pass into the spirit world, and the change will come to all of us; but the promise is made, nevertheless, and the Lord will have respect for his people. He will bless them and he will preserve them and carry them along until they shall have fulfilled the measure of their creation and accomplished their work, if they will observe to keep and do these sayings and render obedience to his law.

MARRIAGE AN ETERNAL INVESTMENT.

What think you, brethren and sisters, of marriage as an investment? One of the most important steps that a man or woman can take in the world. There are two kinds of marriage. One is rather a poor investment, that is, it is not as good as the other. There is marriage for time; there is marriage for time and all eternity. Here is the choice of two investments to every young man and to every young woman in the Church. Which will you have? That which is of eternal value or the thing that is of mere temporal ease? So I repeat, always distinguish between what is of eternal value and what is of a mere temporal ease."

The Lord bless us and help us to make the proper choice and to do the right thing; always to give ear to the voice of counsel, and walk in the way of life, is my prayer, in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy)

The strong testimonies given by the brethren during this conference, of the great vision, and developments connected therewith, and the unexpressed testimonies represented by those in attendance here,—are partly due to the gracious wisdom and foresight of our heavenly Father in carefully providing direct evidences sufficient to satisfy reasonable minds of the truths of these important events. There is no exact standard of the amount of evidence which should be sufficient to convince each reasonable mind.

HOW EVIDENCE IS MEASURED.

You cannot measure evidence or testimony by the ounce or by the pound, nor even by the number of witnesses, although the number may be of importance. I am persuaded that the Lord does not place a premium upon undue credulity. While he leaves a wise margin for faith, hope and confiding belief, he also provides proper evidence. We are told in the scriptures that, "The simple believeth every word, but the prudent man looketh well to his going." This is a good pro-

verb for the brethren to bear in mind when some oily-tongued agent comes to them with a beautifully lithographed certificate of stock in some "wild-cat" corporation, concerning which Brother Clawson has just told us. If they are in the frame of mind to believe every word and are not like the prudent man who "looketh well to his going," they will have time afterwards to repent of their over-confidence.

In the coming forth of "Mormonism," the Lord provided ample testimony,—a goodly number of witnesses. As I said before, the number does not count for everything, because there is a more delicate test for reaching the truth than in the mere weight of numbers, although some importance is properly placed upon the number of witnesses. It was foreordained that there should be three special witnesses, besides Joseph, to the coming of the Book of Mormon. In the Constitution of the United States, two witnesses are necessary to convict for treason, and there must be two witnesses to the same overt act. Under the law of Moses, two or three witnesses were required to establish guilt punishable by death. (17 Deut. 6.) This rule was later perverted by the Jews, as the Talmud informs us that a witness though truthful might be punished if he were unfortunate enough not to have another witness to corroborate his story.

I think the American frame of mind is somewhat illustrated in an event which occurred some years ago, wherein one of the large dailies of New York represented that it had performed a certain experiment in order to prove the incompetency of the editors of the magazines of the day, and asserted that the paper had sent out copies of good stories from Kipling, without disclosing the authorship, and that those stories had been rejected by magazines of supposed good judgment and literary skill. The statement went unchallenged for some time, until Mr. Edward Bok, editor of the *Ladies' Home Journal*, came forward and said: "We would like proof of that; we would like to be shown."

In connection with the coming forth of "Mormonism," for a long while the burden rested upon the testimony of Joseph alone, and it was a tremendous weight that he carried, and how relieved he felt when there were others who were to share the responsibility with him! Yet I take it that his uncorroborated statements, so far as having other witnesses to support him, would carry conviction to the earnest seeker of truth. What are jurors instructed to do when they are considering the weight to be attached to testimony which will result, perhaps, in the conviction for a high crime or misdemeanor? They are charged that they may consider the demeanor of the witness, his means of information, the opportunities which he has had for knowing the truth of which he testifies; the interest, if any, which he has in the case, his intelligence, or lack of intelligence; and from all the circumstances appearing upon the trial, determine what credence should be given to his testimony, and to give weight accordingly; that in case of a conflict in evidence they may believe one witness as against many, and that they are to search for the truth, believing that which carries conviction to them.

THE TESTIMONY OF JOSEPH SMITH THE PROPHET.

We have before us the printed record. We do not have the advantage of hearing the oral word. Perhaps only a few present ever heard the oral testimony of those concerned. But we can read the printed word; and that is the means which the great courts of our land have, because our supreme courts are courts of appellate jurisdiction, and most of the cases considered by them come to them by appeal, and they do not see nor hear the witnesses but they read the printed record, and determine from that, the weight that should be attached to the testimony. You may read the testimony of Joseph, and the testimony of Oliver, and with no other testimony supporting it, it will carry conviction to your soul.

To illustrate what I mean, my brethren and sisters, may I read a few words from the testimony of Joseph. He is comparing his responsibility and knowledge with that of Paul of old, and he goes on to say:

So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me, and though I was hated and persecuted for saying I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in think to make me deny what I have actually seen? For I had seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it; neither dared I do it, at least, I knew that by so doing I would offend God, and come under condemnation. (Pearl of Great Price.)

There is printed here as a note to the Pearl of Great Price, a letter from Oliver Cowdery, that rings with that same spirit of sincerity. It should carry conviction to the heart, it seems to me, of all who read it in sincerity, and with a desire to know the truth.

IMPROBABILITY OF SUPERNATURAL EVENTS.

Some will say: "What of the improbability of these supernatural events which were testified to by Joseph, and particularly by the three witnesses?" Well, the fact that an occurrence is improbable does not interfere with its being established. In fact, it is proverbial that "the unexpected happens." It is one of the established rules of evidence that the improbable may be established where the testimony is sufficient. The term improbable simply means what appears unreasonable to the individual to whom the testimony is given, in the light of his knowledge and experience. As an illustration, a scriptural illustration of what I mean by establishing the improbable,—when Jacob was informed that Joseph was alive and was a ruler in Egypt, we are told in the scriptures that "Jacob's heart fainted, for he believed them not;" but, of course, sufficient testimony was brought to prove what seemed to Jacob at first to be an improbability. So, if some of these matters seem to be improbable, it does not, under the rules of evidence, prevent the establishment of them. Besides, the

improbable is based on man's experience, but the things which are impossible with man are possible with God.

I think Brother Joseph Fielding Smith reached the correct conclusion that there is no middle ground between accepting Joseph as a sincere prophet of the Lord, or a conscious deceiver: for you cannot conceive of Joseph being deceived in the experiences of which he testifies; that he could be baptized under the direction of a heavenly being, have other heavenly personages appear to him, laying their hands upon his head and conferring the holy Priesthood upon him, and he be deceived in all that,—deceived in a messenger appearing and showing the records and the precious relics contained in the stone box to which he was directed. It is out of the question to believe that he could be deceived, or that the three witnesses or the eight witnesses could be, in what they testify to. I grant that one man, or perhaps several, may sometimes be deceived in the sense of sight. You brethren and sisters perhaps have seen the phenomenon of the mirage of the desert. You have looked across a body of water and seen horses and cows that looked like poplar trees, or a train coming at a distance, which in the particular refraction of the light appeared many times as tall as it really was. But to suppose that these men could be deceived in what they said would be to assume the improbable, I was going to say the impossible, that a large group of men would be deceived, not only in the sense of sight, but in the sense of hearing, and in the physical sense of touch as well; because all these senses were appealed to.

FUTILITY OF ACCOUNTING FOR "MORMONISM" ON THE GROUND OF WILFUL IMPOSTURE.

Then if you take the other alternative and try to account for "Mormonism" on the ground of wilful imposture, there are many difficulties that you encounter. Did you ever consider just what would be involved in looking at the case from that viewpoint? A great jurist, says:

Where several persons conspire to commit perjury, there must be concert, they must first be persons so depraved that they are willing to join in the commission of high crime and so lost to all sense of shame as to be willing to confess their infamy one to another; they must likewise agree not only upon the main body of their story, but upon its details and upon the order in which they occurred, and if, while they are undergoing the ordeal of cross-examination, defects in their story are exposed, they will not dare to change it, for if they do, they will run the risk of being contradicted by their associates, and if they adhere to it, they know they will incur the hazard of detection together with all of its dangerous consequences.

And in connection with the number of witnesses testifying, if the Prophet Joseph had been an impostor, he would have appreciated the danger of having more people in league with him. Increasing the number of witnesses would tend to increase the probability of his being exposed.

Another authority on evidence, the author of a great text book, reminds us of this:

Increasing the number of false witnesses increases the probability of detection in a very high proportion: for it multiplies the number of points upon which their statements may be compared with each other and also the number of points where their testimony comes in contact with the truth, and therefore multiplies the danger of inconsistency and variance in the same proportion.

Again, the burden of proof is on the party who alleges fraud. It is never presumed, because fraud is a crime. Men are presumed to do right. One of the strongest and most far reaching presumptions of evidence is the presumption of innocence,—the presumption of right acting. It is easier for a person to tell the truth than to tell a falsehood, because in telling the truth it is an act of memory, simply recalling the actual experience; while falsehood involves invention, skill in invention, to make the story appear plausible.

Who could read Joseph's utterances throughout his life, who could read, for instance, that little diary, yet unprinted so far as I know, written in his own handwriting, at the time he took his mission to Canada, disclosing the prayerful nature of his heart day by day, and say that such a person could possibly be a deceiver? Or who could imagine one offering the highest test of fidelity that mortal man can give, going cheerfully and knowingly to his death, as a Socrates or as a Christ, and so offering his life for his testimony, sealing his testimony with his life's precious blood, and not be sincere? Every act, every utterance of the Prophet, is in accordance with this rightful position as the great prophet of latter days, and every word of it is directly inconsistent with any assumption that he was not sincere, that he was not what he professed to be.

For some years it was a matter of regret, serious regret upon my part as a boy, to think that some of the witnesses were weak enough to side-step from the straight and narrow path. But I think that even in that, there was a providence of the Lord in strengthening this case, because it is out of all question, in considering the attitude of Joseph toward those witnesses, both the three and the eight, and in considering their attitude, to suppose that any such a thing as a conspiracy was involved. The case in support of the restoration of the gospel is very greatly strengthened by the witnesses, being disciplined and yet remaining true to their testimonies.

May the Lord bless us and help us to realize in every deed, day by day, not only while we are in this presence or in the congregations of the Saints, but every day, and all the time, that these great facts are indeed truths, and that a great responsibility rests upon each one of us to act in accordance with these convictions, and in accordance with the responsibility placed upon us to bear this testimony to the world. May the Lord bless us, and help us to perform that high mission to the world, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We have with us this morning Patriarch Harrison Sperry, who came here in 1847, in my father's company, and we will be very pleased indeed to hear from him. He has more hair on his head, and less gray hair, than I have, although I think he is about eighty-nine years of age. He will tell us when he gets up here.

PATRIARCH HARRISON SPERRY

(Of the Granite Stake of Zion)

Brother Heber tells me that there are ten or twelve minutes for me to speak. Yes, I came here in the company of Brother Heber's father, in 1847: and I think that I could almost preach a sermon that I heard him preach over seventy-two years ago. I have been in the Church a long time. I was baptized about seventy-nine years ago. I have seen the Prophet Joseph Smith. I heard him talk. He was one of the most noble men that ever lived upon the face of this earth. I think he brought more knowledge to the human family than any prophet who ever lived upon the face of the earth. He brought more knowledge in regard to the living and the dead than all of the prophets that ever lived, even Moses himself, who talked with God, and so did that Prophet Joseph. He talked with the angel Moroni nine or ten times. Moroni told him some of the most wonderful truths that were ever told upon the face of the earth. When Joseph received the principles in regard to baptism for the dead, he entered the Mississippi river and commenced to baptize all that had come to him. The Lord cautioned him, and said: "Joseph, this must be done in the temple of the Lord, and a record must be kept." Then Joseph went to work and rushed the temple in Nauvoo with all of his might. I have been around that temple many a time, and what a noble edifice it was that was built there in Nauvoo. There is a long story that I could tell, but there isn't time. I have been here in these valleys now for almost seventy-three years. Brigham Young—I have been acquainted with him; President John Taylor,—I was well acquainted with him: Brother Woodruff,—I was well acquainted with him: our farms joined together; and Brother Snow, that noble man of God, well acquainted with him; Joseph F. Smith—well acquainted with him. When his mother had a little farm down here upon the country road. I went there and helped them to harvest their little grain. Joseph F. was a little boy then, about nine or ten years old. I ate dinner with him and his noble mother, and Joseph told me:

"Brother Sperry, I was born away up there in Missouri during that great trouble, and my mother laid me down upon a bed and spread some quilts over me, and when they came to me, Brother Sperry, my face was almost as black as your coat; I was almost dead."

Oh, Joseph, the Lord works in mysterious ways, doesn't he? Oh, surely, surely.

There was poor Mary with that little child when twelve thousand people were driven out of Missouri. Oh, that noble woman! I ate

dinner with her away down here, a noble woman; and when Joseph was called to go to the Islands, just a boy, just a little boy, only fifteen years old, I said:

"Oh, Joseph, you are going away over there across that mighty ocean, to a people that you don't know anything about."

"Yes," said he, "and President Young gave me \$10 in all."

When he returned he said: "I went over there and I paid my own way; came back again, and then they sent me to England."

"Why, Joseph, I can't keep track of you. You are here, and there and everywhere."

God bless you, my people. God bless you noble ones, you brethren and sisters, and those who preside over the various quorums, and over the various missions of our land. May the peace of heaven rest upon you. I have been here in Utah a long time. I have been in the bishopric here for forty-six years, labored and toiled with all of my might, and yet I feel sometimes I am just about forty years old; but only eighty-eight years. I have had a wonderful experience in the earth. I am giving patriarchal blessings almost all the time. I don't know, I can't remember how many, but over a thousand, probably twelve hundred that I have given; and yet giving blessings all the time; but I want to do all that I possibly can. I wish I had the voice of the trumpet of the Almighty. I want to sound it to the nations of the earth: This is God's work! This is God's work! The great work of our Lord is going forth amongst the nations of the earth. It is wonderful, it is wonderful to me. When we look abroad and see what the Father has done for his Saints who came to this land, and when we look abroad and see where the gospel has gone all over the land everywhere, and see the blessings of our Father upon us—the beautiful homes, our children far and near by the thousands, oh, God's work is with us. Brethren and sisters, be faithful and true. Work, work on, for this is God's work; and may the peace of heaven rest upon you, Heber. I think that is all. God bless you. Amen.

Choir and congregation sang "Praise God from Whom all blessings flow."

The conference was adjourned until 2 o'clock.

Prayer by Elder Alma Merrill.

CLOSING SESSION

The conference was called to order at 2 o'clock by President Heber J. Grant, who presided.

The choir and congregation sang "Come, let us anew our journey pursue."

Prayer was offered by Elder Lars Oveson, President of the Emery stake of Zion.

Hester Davis Stevens sang a sacred solo, "One Hundred Years."

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy and President of the California Mission)

I have been impressed, my brethren and sisters, during this conference, in the same manner that a good brother was impressed that I heard make a report in one of the stakes of Zion a few years ago. He had just returned from Salt Lake City, where he had been in attendance at the general conference. He was one of the presidency of the stake where he resided, and while talking in one of the meetings of the stake conference he made a statement to this effect: his family had inquired of him on his return from Salt Lake City how he had enjoyed the general conference, and his answer was: "It was the best conference I ever attended in my life." And then he said: "The family smiled, and the children said: 'Why, father, we have heard you make that statement after every conference as long as we can remember.'" He informed the congregation that he had been attending general conference regularly for fifty-two years. I was very greatly impressed with his statement that after being in attendance at the general conferences of the Church on more than one hundred occasions he could return home and in truth say the last one attended "was the best conference I ever attended." A similar feeling of satisfaction has been in my soul during this conference. From the opening remarks that were made by President Heber J. Grant, when he presented in so strong and inspired a manner the feelings of his soul in regard to the great work that God has established, I felt the Spirit of the Lord was present directing him and that an enjoyable time would be had in the conference meetings. As I have listened to the brethren who have occupied this position and who have borne testimony concerning the truth of the gospel, that feeling has increased in my soul.

I praise God today, with my brethren, for the wonderful work that has been revealed by the Lord our God. I feel in my whole being that it has been established among men for the salvation of the human family. It seems marvelous to me, my brethren and sisters, that I should enjoy the privilege that I enjoy here today of speaking in this great conference which is commemorative of the prophet's first vision one hundred years ago. I praise the Lord for the privilege of bearing testimony concerning the work of God this day.

I have been thinking, while sitting on the stand looking at this great congregation, of the coming of my parents from abroad, about sixty-three years ago. The message of the gospel was sounded in the ears of my parents in a far-off land, and they yielded obedience to the teachings of the servants of God a little more than sixty-five years ago. About sixty-three years ago they entered this valley in the same distressed condition that a great many other people entered the valley after they had passed through a very trying experience in crossing the plains. They landed here worn out by the long journey and in comparative poverty, and afterwards passed through the experiences common to those early pioneers who came into this inter-mountain region a long time ago, when there was little of an inviting appear-

ance to be seen in this great desert valley. I thank God today that the principles of "Mormonism" had taken a firm hold of the affections of my father and mother, and that to those principles they remained true through their lives, and that to their family they faithfully taught the truth of the everlasting gospel, and bore unswerving record by word of mouth, and by example, that the work of God had indeed been restored to the inhabitants of the earth. To them I am indebted for the great privilege I this day enjoy. I believe in this restoration and in the necessity for the opening of the heavens, that the promises of holy prophets of old might be fulfilled, as has been declared by practically all of the speakers who have given instructions during this conference.

I have here a little item that I will read that has impressed me upon various occasions. It was not written by one of our people; it was written by a convert, in fact, a priest of the Catholic Church. I feel sure it will be quite appropriate to read these words in this congregation. While visiting a great cathedral in Europe, I picked up a pamphlet many years ago at the time I was doing missionary service in the European mission. The booklet was entitled: "Why I am a Roman Catholic." The title impressed me. I thought I would like to know from a Roman Catholic point of view why an individual should be connected with the Roman Catholic Church. I had discovered from my own experiences, as no doubt many of you have, that when men who were out of the "Mormon" faith attempted to expound "Mormonism" they oftentimes presented malicious, and also grotesque ideas in regard to the "Mormon" faith. I have never in my life, so far as I remember, read from the pen of any non-"Mormon" writer a correct representation of the faith and doctrines of the Church of Jesus Christ of Latter-day Saints. As I read the views of this priest in relation to his reasons for being a Roman Catholic, I was very greatly impressed with the following words:

And again when Luther, Calvin, Henry the Eighth, and their followers, were starting in their mad career, either the true religion was then in the world or it was not. If it was, they committed grievous crimes in making new religions to oppose it. If it was not, they were powerless to create it. It takes a Christ, not a Luther, to create a Christianity. On either supposition, therefore, Protestantism is not the true religion of Jesus Christ.

I think that is a true representation. If the religion of the Lord Jesus Christ was had among men in the period spoken of as the Reformation, then the men that were referred to as reformers were guilty of grievous sin in attempting to establish new religions. This statement is in harmony with the word of God. It is the teaching of the holy Scriptures, as we can read in the epistle of the Apostle Paul when he wrote to the Galatians, I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: "which is not another; but there be some that trouble you, and would pervert the gospel of Christ." The apostle then bore record in the most positive and solemn manner that if they received any

other religion, or if either men or angels taught any other religion or doctrine than the religion that had been expounded to the people by the apostles of the Lord Jesus Christ, then they were to be accursed. So that whenever men, in any dispensation, attempt to introduce new religions, that differ from the gospel of the Redeemer, they are not doing the things that God, our Father in heaven, would have them do. I think we can all accept the teachings of the priest as presented in the words that I have read in your hearing. If the true gospel of the Lord Jesus Christ did not exist among men in the sixteenth century, it is a solemn truth that Martin Luther had no power to bring back the lost gospel and his fellow reformers were just as powerless. We have great respect for Martin Luther, and other good men among the reformers. I would not leave any wrong impression upon any mind. We believe that those reformers accomplished a splendid work in paving the way for that religious liberty that has come to so many of the children of men. But if the divine authority, the power to administer in the name of the Lord Jesus Christ had been lost from among men, it is a truth that Martin Luther, no matter how good his motives might have been, or how good the desires of his associates, they were powerless to restore the authority and the religion of the Lord Jesus Christ. The Savior being the author of true religion was the only source of authority. If the plan of salvation was taken away from the earth, there was only one way by which it could be given to men again; and that is clearly set forth in the words I have read to you. The Redeemer holding all power was the only being who could bring back to earth the lost gospel, which ever has been the power of God unto salvation.

I rejoice with all my soul that at the opening of this dispensation the story of "Mormonism" is just as it is. Joseph Smith in the strong desire that was upon him to know the right path sought the Lord our God in humble prayer, that he might be directed aright; and inasmuch as there was no man upon the earth exercising the authority of our Father in heaven, the story of the boy is in every way logical, when he declares that God himself made his appearance, with our Redeemer, the Lord Jesus Christ, and gave him the instructions that have been referred to in the discourses that have been delivered during this conference. There is no other way by which the authority that had indeed been lost from among the children of men could be restored. Holy beings, who held this divine authority, and who had been ordained to the Priesthood as mortal men, had been given the power to speak and act and minister in the name of the Redeemer of the world. These very men were sent again to earth and gave to Joseph Smith every key of authority they possessed. Let the world think what it may, and say what it will, that authority, in the manner portrayed in the words of Joseph Smith, was restored by the Lord our God, and in the restoration of authority the promises of the holy prophets have been fulfilled; and the great work of the living God that was not only spoken of by our Father in heaven in the revelations given to the Prophet Joseph Smith, but that was spoken of by the ancient prophets

as "a marvelous work and a wonder" has indeed been established in this dispensation, and is the dispensation of the fulness of times. This work has been understood and comprehended more or less, by the prophets in all dispensations. It has now been revealed according to the promise of the Lord God of heaven for the last time. It has been established by his wisdom and by his will, with the promise that it shall endure forever and forever, and so it shall be, as the Lord God Almighty lives.

May our Father in heaven help us who are privileged today to assist in the establishment of that marvelous work, to be faithful, and steadfast, and determined, that we may bring to pass the purpose of God, and work out our own salvation, I humbly pray, through Jesus Christ, our Lord. Amen.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church)

My brethren and sisters, in one respect I have not enjoyed this conference very much, because I have sat here with fear and trembling throughout every session of the conference. In other respects, I praise the Lord for his Spirit that has been with my brethren who have addressed this conference, for I testify that their words have been directed by the Spirit of God for the strengthening of the faith of the Latter-day Saints and for the advancement of God's work upon the earth.

I have in my heart a desire that all the faithful in Israel today shall be blessed of the Lord. I have in my heart a blessing for the Saints of God who have come to this conference and have so faithfully remained in such goodly number, even to this last session, and I pray God to bless you, sustain you, strengthen your faith, provide for your necessities and help you, as my brethren and sisters in the faith of the Lord Jesus Christ, to carry out his purposes in the earth, to fulfil the wonderful work and mission which have been themes of this conference.

I also desire to remind my brethren and sisters that the eyes of the world are upon us, upon you and upon this work, that we have been called upon to perform. Therefore, we should be as near to what we profess to be as it is possible for us to be. And although the adversary made an attempt to thwart the purposes of the Lord when Joseph Smith went into the woods to pray, he was overcome and his plan was set aside by the powers of the Father and of the Son, who came in glory and dispelled the agents of darkness and the very evil one himself. That evil influence still exists in the world, that battle between light and darkness is still going on. The adversary has not given up the fight. He is still sniping here and there and carrying on other plans to thwart the purposes of the Lord. In a revelation to the prophet, we are given counsel, advice and instruction which, if we obey, will help us to triumph in this battle for the truth and for the right.

I read from section fifty-nine: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors; and to pay thy devotions unto the Most High. Nevertheless thy vows shall be offered up in righteousness on all days and at all times."

Also, in section sixty-eight, further counsel and advice are given upon this same subject. The Lord has given a word to the parents who have children, directing how to care for them and to teach them: "For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk uprightly before the Lord * * * And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people."

So, let me admonish you, my brethren and sisters, to observe the counsels given in these revelations, for they are the words of the Lord unto us today regarding this principle which will give us power and favor with our heavenly Father, in battling with the powers of darkness, that we may triumph and secure the blessings prepared for the sons and daughters of God.

Now, you may say, we do pray, we are a praying people, and that is true. The Latter-day Saints are a prayerful people, but we are admonished to pray not only for ourselves, but to pray always—and to pray for our enemies, also to teach our children to pray and to pray in season thereof,—pray night and morning, every day, in public and in secret. I am grateful that we have men and women who have been blessed with the spirit of prayer, whose hearts are filled with the desire to keep the counsels of the Lord. They are the leaders in Israel, and I admonish you, my brethren and sisters, to follow their counsels, because the Lord has always had leaders in Israel and he always will have as long as this work shall remain in the earth.

I am grateful for the testimony of the Lord Jesus Christ that I have been blessed with, for I feel in every fiber of my being that the testimony of Joseph Smith is true. I have never doubted from my earliest boyhood days that the story told by the Prophet Joseph is the absolute truth. I have always honored my birthright as far as I have been able to and think myself very fortunate indeed to be numbered among those whom the Lord has honored with responsibility in his work, and for the testimony of the Lord Jesus Christ that has come to me, not alone through teachings but through diligent study and humble prayer. And never have I doubted the teachings of the leaders in Israel, nor my parents, concerning the life and mission of the Prophet Joseph Smith. I pray God to bless his memory and the work of the Lord which he has been the instrument in accomplishing and establishing upon the earth.

I admonish my brethren and sisters to be more prayerful in the future than they have been in the past, and to be more diligent in teaching their children to pray, that we may triumph in the end over the powers of darkness, and be permitted to join in this glorious work with our Prophet on the other side and with all other prophets of God. I acknowledge the hand of the Lord in his blessings unto me, and although a weak and humble instrument in his hands, I have observed many sacred testimonies which have come to the Latter-day Saints through the words that have come to me as a servant officiating by virtue of the Holy Priesthood and by that authority, I bless the Church of Jesus Christ of Latter-day Saints and all the faithful members thereof, especially you, brethren and sisters, who have been given responsibility and leadership. My heart goes out to you in blessings from the Lord, because I say to you in his name that he is pleased with those who are true and faithful, with those who can stand up, as the brethren have in this conference, in the different sessions thereof, and testify in boldness and in wisdom pertaining to the growth and truth of this work. God is at the helm. This is his work and not ours, although we are his agents, authorized with power and with authority to carry it on. These are instruments for our guidance, and a principle of power with us and our children, my brethren and sisters, is prayer. May you take it home and cultivate it and practice it to the glory and honor of God and his work in the earth, I pray, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

(Of the First Council of Seventy)

The work of God is in very deed a marvelous work and a wonder. It began before the foundations of this earth were laid and that great and marvelous work is still in progress. It has to do with the salvation of our Father's children—all that ever have lived, in all the ages that are past and gone, and it has to do with all that now live and all of those yet unborn who shall yet come forth and have an existence upon this earth, or upon any other earth or planet; all of which have been made or created by the Almighty for the express purpose of providing habitations for his children. "God moves in a mysterious way his wonders to perform." We live in the midst of those marvelous things and every student of history cannot review that which has transpired in connection with this world, without feeling in his whole being that God is moving in his majesty in bringing about his glorious purposes. He who created the heavens and the earth in the beginning, as we read in Holy Writ, did not regard that work as the goal of his labors. That was merely a preliminary toward the accomplishment of his great and glorious work, that marvelous work and a wonder. We read in *The Pearl of Great Price* what his great and glorious work is: "This is my work and my glory—to bring to pass the immortality and eternal life of

man." We heard from President Penrose that we were all the begotten children of God before we tabernacled in these bodies of flesh and bone, and ever since the coming of our first parents, Adam and Eve, in the Garden of Eden, this work of the Lord has been developing here upon the earth. Let no one think that the teeming millions that now inhabit the earth, even the wicked and ungodly, those who, through their sins, are bringing down upon themselves such terrible woe and suffering; let no one think that their lives are all in vain, or that they have no part in the work of the Almighty, for they shall all be saved eventually in the consummation of God's great work. Only those who are the sons of perdition, who deny the Son after the Father has revealed him, who sin against light and knowledge, shall be deprived of every degree of glory and salvation, but all the rest, even those that do wickedly,—and the world is full of them—now living upon this earth, after they have paid the penalty, even to the utmost farthing, for all the evil they have done, shall eventually be saved in the celestial, or the lesser, degree of glory, concerning which we read that it is so great that it surpasseth all understanding. And, therefore I say, their lives are not in vain, notwithstanding their wickedness. They have received their bodies of flesh and bone they have been schooled in this world of sorrow and sin; they shall be cast down and pay the penalty; but when that is done they shall be redeemed and receive a glory prepared for them, which, notwithstanding they may never come where God and his Christ dwell, yet nevertheless is so great that it surpasseth all understanding. The opportunities for an exaltation in the presence of God, have been given by our Father in his mercy and goodness and offered to all those that would yield obedience to his gospel, and how grateful we ought to be for that. If the wicked are to receive such glory what then will be the glory of the faithful?

We have been listening to the narration of a most wonderful event—the appearance of the Father and the Son to the boy prophet, Joseph Smith. Indeed, it is wonderful, and so have the events that have transpired in other dispensations of God's providence been wonderful. Think of the wonderful ministry of our Redeemer. One great American statesman when asked: "How can you believe in the divinity of Christ and in the miracles he wrought?" answered, "I find it much more difficult not to believe in them."

I believe in the vision that was given to the prophet, Joseph Smith. I have always believed it all my life. I find it more difficult not to believe it. The evidences are so complete that not one shadow of a doubt remains with me as to the truth of that great and glorious event. Let no one confuse in their minds the two words "credulity" and "faith." They do not resemble each other. Credulity is a weakness; faith is strength. Credulity is founded frequently upon false testimony, but faith is unfailing. Faith is listening to the whisperings of God unto our souls, and he that resists faith is fighting against God, and without faith it is impossible to please him, but

with faith we can accept the truth, for the Lord manifests it by his unfailing and unerring Spirit that bears witness of the truth.

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding." The Lord did not leave us alone or in darkness when he placed us here on earth. He opened a channel of communication that we might receive the truth direct from him. Faith then is the gift of God—the assurance which we receive from him of all that is true; it is listening to the still small voice of God. Then through our faith, which is the natural impulse, he has placed in every human heart, God is striving to bring us back into his presence, and will continue so to strive until we shut him out by refusing to hearken to his voice, and, giving a more willing ear to the voice of the adversary of our souls, we fall into the ways of wickedness and sin. Both God and his arch enemy are striving with each and everyone of us. Let us have faith in God and hearken unto him and reject the counsel of the adversary. What will faith avail us? Absolutely nothing unless it is united with the works of obedience to his divine will.

Before me is a vast congregation of men and women, who believe in the divinity of the call that came to the prophet, Joseph Smith;—the inspiration of the Almighty has given to their souls an understanding of the truth of this marvelous work in which we are now engaged. Their very presence here is a manifestation of that faith. I find still further evidences of that faith in the sacrifices that our people have made and are making, in carrying the gospel message to the world in the free giving of their time and means; in their devoted and unselfish labors both at home and abroad; in the payment of their tithes and offerings; in the building of temples and the performance of holy ordinances therein for the living and the dead, and in the erection of houses of worship and school buildings for the education and development and enlightenment of the people both young and old.

Here then is a manifestation of a living faith in God; in the glorious vision which he gave to Joseph and in the marvelous work which he has inaugurated through the instrumentality of this Latter-day Prophet, whom he raised up to usher in this great and glorious dispensation of his providence—the dispensation of the fulness of times. The way to exaltation in the presence of God, then, is through faith, combined with the works of obedience to his divine will. He desires that we shall live by faith. The time will come when all shall know him, even from the greatest to the least—when every knee shall bow and every tongue confess that Jesus is the Christ. Some will be converted by outward evidences. The Savior said to Thomas, who would not believe without seeing the print of the nails and the wound in his side,—"Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed." Some are blinded by their prejudices and by the sophistries and false philosophies of men; and men and women who have been thus deceived, not through any fault of the Lord, but because they failed

to hearken to the voice of the ever-striving Spirit of God, or, in other words because they had not faith, which means simply they were not living in communication with the Lord, which is the privilege of every child of God, and not to thus live and hearken to the whisperings of his voice is resisting his efforts to bring us back to him. Then let us live by faith and couple that faith with the works of obedience; have faith in God and put your trust in him. Have faith in his servants and hearken to their counsel.

With all my soul I believe in the restoration of the gospel of the Lord Jesus Christ through the instrumentality of the prophet, Joseph Smith. I know that it is the power of God unto salvation and if we live in accordance with its teachings we shall receive God's greatest gift unto his children—Eternal Life in his presence, which is the greatest glory and promise, and is made only to those who are valiant for the truth, who live by faith and reject not the counsels of God; a glory which the wicked and ungodly shall not attain; a glory far superior to the terrestrial glory, which shall come to the many honorable men and women of the earth, who have been blinded by their prejudices and sophistries and vain philosophies of men; a glory that is to be enjoyed exclusively by those who live by faith, who hearken to the voice of God and render obedience to his divine will, even the celestial glory, the highest of all. All the Father hath he giveth unto such.

May we all attain unto this glory, I pray in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG

(Senior President of the Council of Seventy)

My brethren and sisters, I have been impressed during this conference with the weight of testimony that has been given by those who have addressed us in regard to the divine mission of the Savior of the World and also of the mission, the sacred mission, of the prophet Joseph Smith.

In his autobiography we read: "As we were translating from the plates, we came across the sentence in relation to baptism for the remission of sins, and so impressed were we with this sacred principle we immediately repaired to a secret place and prayed unto the Lord concerning the administration of baptism for the remission of sins."

And when searching the record of the Book of Mormon I felt impressed to seek for the evidence that is there produced, in regard to the ordinance of baptism. In the eleventh chapter of 3rd Nephi I found the full direction and explanation of this beautiful subject. The few Nephites who were gathered around the temple were conversing together in regard to the changes of nature that had been produced by the upheavals of the earth during the crucifixion of our Savior. And then, as they were conversing and comparing the events that had recently transpired, impressed as they were that the

time of his crucifixion had passed, that the time of his rest in the tomb had passed, and that he had been resurrected, they all at once heard a voice, and at first they did not understand what was said. And a second time they heard the voice, and then the third time they looked up into heaven from whence the voice proceeded and they saw a man descending from on high, clothed in a pure white robe. And the Savior came and stood in their midst, and he called upon Nephi, so the record says, and Nephi stood before him and the Savior gave him the commission to baptize in his name, to immerse in the waters of baptism and so impressed was Nephi with this great power and with the condescension of the Savior to him that he fell down before the Lord and kissed his feet. Others were also appointed to minister in this scared ordinance, so the record proclaims. You are well aware, my brethren and sisters, of the history.

In answer to the prayer made by the Prophet Joseph, at this time, came John the Baptist, the forerunner of the Christ, the great prophet that had the privilege of ministering baptism to our Lord; and he conferred upon Joseph and Oliver, the Aaronic Priesthood, which gave them the power to teach and minister in the principles of the gospel, and to baptize for the remission of sins.

In the first chapter of 3rd Nephi we have a very direct account of the evidence of the birth of the Savior. The Lamanite prophet, Samuel, predicted that the time would come when there would be a witness of the birth of the Savior manifested upon this land, manifested to the Nephites and to the Lamanites; and it is recorded that those who were members of the Church were in the minority to that degree that their enemies proclaimed to them that if the sign that was predicted by Samuel, the Lamanite prophet, was not immediately fulfilled that all those who believed in this prediction should be put to death. Nephi went out into a secret place and pleaded with the Lord to know if this sign would be given of the coming of the Savior, that at his birth there should be a day and a night and another day without any darkness between the two days. As Nephi was praying to the Lord with all his heart, bowed in sorrow because of the distress and the destruction that was threatened to come upon his people, the Lord whispered to him: "Lift up your head and rejoice; be of good cheer, for this very night shall the sign be given, and tomorrow come I into the world." So the history continues, that very night the sun went down as usual, but no darkness followed, and when the sun arose again in the morning there had been no darkness upon the face of the land. Then the believers and the faithful Church members knew that Christ was born. Then the enemies that had threatened their destruction knew that they were thwarted in their designs and they became frightened and were inspired with the feeling of fear and the desire to make peace with those who had been faithful. Many of them repented of their sins and were added to the Church, so says the record.

In the Mutual Improvement Association of the Church they have adopted a slogan for this year. That slogan is: "We stand for spirit-

ual growth through attendance at sacrament meetings," and the members endeavor to induce others to do so with all the ability that they possess. In the eighteenth chapter of 3rd Nephi, this same glorious record that I have alluded to before, we find that the Savior visited the Church and instructed the people how to officiate in the sacred ordinances of ministering the Lord's Supper. It is recorded that he said to his disciples: "Bring bread and wine." And while they were gone for the bread and the wine he called to the people and bade them to sit down in groups upon the earth, and when the bread and the wine came he took the bread, blessed and brake, and gave to his disciples and said to them: Eat of this in memory of me, and inasmuch as ye shall do this and remember me and the offering that I have made, you shall have my spirit always to be with you. And when they had partaken he commanded them to give to the multitude. And then he took the wine and blessed it and when the disciples had partaken he commanded them to give to the multitude, and he said: "As often as ye shall do this in memory of my blood which was shed for you, you shall have my spirit to be with you."

My brethren and sisters, I am glad that I am present at this splendid conference. I have listened to some of the greatest testimonies during the sessions that have been held. I have listened to inspired men who have spoken as they were moved upon by the Holy Ghost, in testimony of the divinity of this great work, in testimony of that great man who, as a little boy, went before the Lord in humble prayer and asked that he might know which was the true Church, for he was impressed with the desire to be a member of that Church, and you know the answer that came to him. It has been rehearsed here during this conference, and you know the condescension of our Father and of his Son Jesus Christ, when they appeared to the boy and gave him the necessary information, and answer to his question. The same spirit inspired the Prophet Joseph when he wanted to know of his standing before the Lord, three years after his first vision, and again he prayed to the Father that he might know and the Lord sent his messenger again. The Nephite prophet this time came and visited and gave him a high commission. Then, at the time that he wanted to know in regard to the principle of baptism for the remission of sins for the third time he went before the Lord. He went to that unfailing source of intelligence and inspiration, and he did not appeal in vain, and the Lord, according to the record, sent his messenger to give him the desired answer and information.

And when he was in prison in Liberty jail, Clay county, Missouri, he again sought the Lord in fervent prayer, beseeching him with all the anguish and sorrow of his soul:

"Oh God! where art thou? And where is the pavilion that covereth thy hiding place?"

"Oh Lord God Almighty, Maker of the heaven and earth, * * * stretch forth thy hand; * * * let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened * * * toward us."

"Remember thy suffering Saints, O our God! and thy servants will rejoice in thy name forever."

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment."

"And then, if thou endure it well, God shall exalt thee on high. * * *

"Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, * * * they are the servants of sin, and are the children of disobedience themselves." * * *

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven."

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means, it shall flow unto thee forever and ever."

I testify to you that Joseph Smith was and is a Prophet of God, that Jesus Christ is the Savior of the World, that his Church is on the earth today and that this people are led by a prophet of God, I give you this testimony with all my heart and soul, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy)

(Owing to the unavoidable absence of Elder Roberts from the Conference on Monday and Tuesday, he was not given an opportunity to speak; hence, on request of President Heber J. Grant, this address, given at another meeting, during the Conference, is here presented):

I wish to say, my brethren, that I appreciate, beyond any power of mine to express it, the opportunity afforded me to say just a word to you at the invitation of President Grant. You may be assured that my absence through two days from the General Conference was unavoidable.

THE MORMON BATTALION MONUMENT.

There is one matter that I think I ought to mention here—and I do so with very great pleasure—and that is, you will remember that at a similar meeting to this, six months ago, I was granted the privilege of presenting the matter of making a drive to raise the funds for the Mormon Battalion Monument. The State had appropriated \$100,000 provided the commission raise \$100,000 from other sources. With the consent of President Grant, I presented the matter six months ago. You doubtless remember the very fine spirit in which that subject was received by you, and what a very hearty response it met with. Well, I now have to say to you that in December the State Commission made the necessary organization throughout the counties of Utah, and throughout the stakes of Zion, outside of the counties of Utah, but we have been conducting this campaign for funds under very discouraging circumstances. We began right in the midst of the holiday season, and shortly after in very many of the communities the "flu" broke out and hindered our work. In addition to that, it seemed

to me that never before were the people called upon to meet so many demands made upon their generosity, as at that time. "Drives," four and five deep, followed upon ours but notwithstanding all these disadvantages, through the very excellent response from the stakes of Zion, I can say to you that the amount that is now in the banks, and that which has been reported to us, as being in hand, but not yet sent up to our treasurer,—the account being kept open in the hope that further additions will be made,—satisfied us that we now have contributed, of this \$100,000, from seventy to seventy-five thousand dollars; and I have not a doubt but that we shall be able to make such appeal to those who have not yet responded—as we think, to the fulness of their generosity—that will easily make up the remainder of that sum, and that it will be deposited with the State treasurer in time to make available the State's appropriation for the monument.

I thought it was only fitting to make this report to you since you took so splendid a part, and responded to the appeal with such spontaneity, that you ought to know the progress we have made. We are now so near to the top of the hill, that I am very sure we shall reach the summit of it splendidly, and, in due time, we shall be able to commemorate one of the greatest historical events connected with our pioneer history, and establish a monument of it for all future generations.

TESTIMONY.

Now, in relation to my joining the rest of the brethren in testimony concerning God's great latter-day work, mentioned by President Grant. Here, if anywhere, I feel entirely at home; and I experience the thrill that comes from a consciousness of being, with you, one of the sons of God. With all my heart and soul I thank God, the eternal Father, that he has given to me a sure testimony of his existence, his being, and the kind of being he is. For to me he stands revealed through Jesus Christ, our Lord; the Christ, resurrected and immortal, is the exact image and likeness of the Father's person; that as the Son is, so also is the Father; and that united with them and bearing witness to the children of men of their existence, is that personage of the Holy Ghost, a personage of spirit, with whom we may have fellowship, into whose fellowship we have been inducted by the holy ordinance of confirmation, the laying on of hands, by which we have access unto him and the light and intelligence and power and glory that emanate from him; and from the Father, and from the Son, and from the Holy Ghost. Thereby proceeds forth from these, to fill the immensity of space, the Spirit of the living God, in whom we may live and move and have our being. As we live and move and have our being on a summer day in the glorious sunshine, so in the everywhere presence of God about us, our souls may be in touch and in harmony, in union and fellowship with the Holy Trinity, through fellowship with the Holy Ghost.

I rejoice in those great and fundamental truths, and I thank God that he has given me a knowledge of these great doctrines, and the

truth of the whole gospel of Jesus Christ, including a knowledge of the truth of the blessed atonement, by which the mercy of God is introduced into the economy of God with reference to the human race, making forgiveness of sin possible, and man's fellowship with God a reality through the ordinances of the gospel. I know that these things are true, for God has given me the witness of them. Looking back over my life, I may say to you, though I may at times and in part have wandered from God, that is, I may have displeased him by the manifestation of my human weakness and imperfections, yet God in his mercy has never left me; and I can speak of and rejoice in the fellowship of God today, and in the clearness of the knowledge of God and of these great doctrines of the gospel, I have referred to, with all my soul. I know that God lives; that Jesus is the Christ; that the gospel is true; that his Church is established, no more to be destroyed; that the elements of preservation and continuity are in it, and will continue, and it will enlarge; it will grow stronger; its foundations are laid broad and deep, and it will remain in the earth to function for God in the work of salvation for the children of men, its glory increasing, its power enlarging, until it shall deliver such a message to this world for God, that it will lead to the redemption of the human race. In these things, my brethren, I rejoice with you, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

University of Utah, April 6, 1920.

*President Heber J. Grant;
Salt Lake City.*

My dear President Grant:—I have been called this morning to attend an important meeting of the Board of the State Industrial School at Ogden. I am compelled, therefore, to ask to be excused from the sessions of the conference today. I regret this very much, for I was anxious to attend the meetings, particularly on this sixth day of April.

The general theme of this conference has been a spiritual uplift to me. As the days and years add to my little knowledge of life, the beauty of the gospel of Jesus Christ grows. The vision of God the Father and the Son Jesus Christ to the boy Joseph Smith in the spring of 1820 is the one event that has ushered in a new period of the world's history. Ancient days were then left behind, and modern days began. It was the most natural thing in the world for God to reveal himself to a child whose mind was pure and who had not learned the theories of philosophy of that day. I look upon Joseph Smith as the greatest prophet of all history, for his was the work of the greatest age of man's development since the fall of Adam.

May we all go forward with the testimony ringing in our hearts that Jesus Christ is the Redeemer of the world; that Joseph Smith is a prophet of God; that the Priesthood of God has been restored; that the Book of Mormon is a record of the fathers of the American

Indian preserved to us for this age by the power of God; and that the Church of Jesus Christ of Latter-day Saints has been established by the divine power of the Lord.

May we turn to the glorious doctrines of the resurrection, and give our hearts to God, that he may give us life everlasting. May we each day have God's holy blessing, to perform the duties of the hour. As we stand before the ever-increasing responsibilities of life, may God make us humble before them. May we all seek in our hearts and minds the Divine Guidance, that we may learn the path of larger service and wider usefulness. May we serve the Master by serving his children.

I trust, President Grant, that the day may be happy for you and for all assembled in divine worship. My heart is ever with you in the work of the Lord.

Sincerely your brother,

LEVI EDGAR YOUNG.

PRESIDENT HEBER J. GRANT

Announced that there were 20 minutes of time left and that he desired to hear from four brethren of the authorities who had not yet spoken at the conference:

ELDER DAVID A. SMITH

(Of the Presiding Bishopric of the Church)

I thought while our Patriarch was talking that he had one advantage over me, in that this was not the first time he has been called upon to face such a congregation. Sunday, President Penrose stated that he approached the task of speaking with grave concern. I tried to imagine what my feelings would be if I should be called upon to occupy this position. I can now assure you that my imagination paints a very poor picture.

I rejoice, my brethren and sisters, in the opportunity I have had of attending this conference and of hearing the testimonies that have been borne to us, and I bear witness to you, this day, that I approve of all that has been said, that in my heart it finds a lodging place. It is not difficult for me to know in my soul that Joseph Smith did, in very deed, see the Father and the Son. It is not difficult for me to understand that he did, under the hands of Peter, James and John, receive the holy Priesthood. You might say, How do you know? I find an answer to that when I am called upon to act under the authority of the Priesthood which has been conferred upon me, and I lay my hands upon the heads of the sick and bless them by that authority, commanding disease to depart and health to be restored, and I see the blessing almost instantly fulfilled. I then know whence that power comes, for I have no right in and of myself to cast out disease. When I exercise the right which has come to me through the Priesthood to act for God, who acknowledges that right, it is not difficult for me to understand these things.

Some time ago we had a brother come from the islands, away

down in the South Sea. I had the pleasure of taking him through the hospital. I started at the boiler room. He was very much interested in the mechanical workings of the institution. I showed him the placing of coal in the fire box, the turning of the water into the boiler, the creating of steam through contact with the heat and water. I explained to him how the steam, going through a dynamo, produced electricity, which was carried into the building on wires. He could not understand how that could be, so I tried to explain further. I showed him as we approached the operating room the cotted iron, how it became red hot when the electricity was turned on. I showed him the electric light; the operation of the elevator, and many other things for which electricity is being used. We finally ended with the ice machine. I drew my hand along one of the pipes and scraped off some snow. As I put it into his hand, he looked at me and said, "Take me away quick, you are driving me crazy." He quit; he was unwilling to investigate further. Had he studied diligently and faithfully he could have known for himself how these things were done.

I know, my brethren and sisters, that this is the work of the Lord. I know that the men who have been chosen as leaders in Israel are men of God, that they have authority to act for him, here on earth, and that they do so act under his guidance and his direction. I bear testimony to you that I have faith in this work. I have faith in the gospel, and I know that just so far as I am faithful and diligent, exerting myself to keep him commandments, I will be given strength and ability to overcome evil.

May God bless us, my brethren and sisters. May we be faithful in this work, is my prayer and I ask it in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

(Of the Presiding Bishopric of the Church)

My brethren and sisters, I thank the Lord that he has given me a testimony and a knowledge of the truth of the gospel. During this conference my heart has been thrilled with the testimonies that have been borne by my brethren. The story of the first vision of the Prophet, of the visit of the Father and the Son to him, never tires me. I love to hear it, I love to muse about it. To me it is as sweet as the story of the birth of Jesus Christ. When my brethren testify to these great truths, my soul is filled with gladness because the Lord has given me a testimony like unto those that I have listened to. When we listen to those who testify to the divine mission of the Prophet Joseph Smith and the truth of the gospel of Jesus Christ, no matter how humble their walks of life may be, if we are attuned to the same spirit, our souls are full of gladness because of their testimonies. This is the reason that when we leave conference we always say that this has been the best conference we have ever had.

I thank my heavenly Father that I belong to a Church that has placed upon me the duty of working out my own salvation; where I can labor in the cause of the Master; where I can be one of the ministry, serving him and assisting to bring about his purposes on the earth.

I am glad to say to you that the Lord has given me an assurance beyond doubt that this great latter day work is his work. He gave me a testimony of the divinity of the Book of Mormon before I became a member of the Church. I remember in my younger days, reading that passage on the last page but one, of that wonderful record which the Lord has given to us, known as the Book of Mormon. In this passage he told his servant that those who would read it in faith with prayerful hearts if they would ask the Lord if it was true, it should be manifested unto them. I need no arguments, nor philosophy, nor opinions to convince me of the truth of the Book of Mormon. The bringing forth of this book was one of the great works of the boy prophet, Joseph Smith, which was brought forth to the world before he was twenty-four years of age. It has stood the test of critics, historians, and our opponents for all these years. It was translated not by any power of Joseph Smith; he didn't claim that, but rather through the power and inspiration of the Lord, and I hope my brethren and sisters will return to the habit of reading the word of God because this book, the Book of Mormon, contains the fulness of the gospel of the Lord Jesus Christ.

May the Lord bless us that we may go home with renewed faith, may our tithes and offerings to the Lord increase. If we want to see temples dotting this land of Zion, this choice land above all other lands, let us remember that it can be done by the payment of our tithes and offerings. If we want beautiful houses of worship, let us pay our tithes and offerings. If we want to be content in this land that it shall be a land of Zion unto us, let us pay our tithes and offerings. The Lord has said to his servant, the Prophet Joseph Smith, that, "If my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you it shall not be a land of Zion unto you." Zion to a Latter-day Saint means peace and contentment.

May we go home with a spirit of the work of God in our hearts, and with a desire to do better in the future to bring about his mighty purposes in the earth, I ask it in the name of the Lord Jesus Christ, our Redeemer. Amen.

ELDER SAMUEL O. BENNION

(President of the Central States Mission)

I feel, my brethren and sisters, that I have never attended a conference where more men have borne testimony to the divine mission of the Prophet Joseph Smith and the work of the Lord than at this conference. I appreciate the privilege that the Lord has granted me

in being present at this time. I know that God lives and that Jesus is the Christ and that Joseph Smith was and is a prophet of God. I know that those mighty men who followed him—Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, have been, and that Heber J. Grant is now divinely appointed to lead Israel in these the last days and that the power of the Lord has rested upon them as leaders in Israel; that God our eternal Father will never forsake his people; that he will continue to be with those men and women who honor him and keep his commandments. If they serve him, he will give everyone an individual testimony that they may know that he does live, that he is present among the children of men wherever his Priesthood can be found. I positively know that the Lord revealed his Priesthood in these the last days. I know that the words he spoke unto the bishop of this Church, Bishop Partridge, when he was called to the ministry, are true:

Thus saith the Lord God, the Mighty One of Israel, Behold, I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trump;

And I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the comforter, which shall teach you the peaceable things of the kingdom (Doc. and Cov. 36:1, 2).

He laid his hands upon Bishop Partridge by the hands of his servant Sidney Rigdon, and that is the order in this Church; when men are appointed and called and chosen to act in the name of God, whether they be serving as the elder who travels abroad or the high priest at home, Jesus Christ, the Son of the living God, calls and ordains them by his own personal supervision, as he has organized his Church here in the earth. I pray God to bless each and every one that we may have the power and spirit and desire to serve him and that we may pray in our homes, and pray individually, that we may know, ourselves, that God lives, and that he rules and reigns in the heavens above and in the earth beneath. I ask it in the name of Jesus Christ. Amen.

ELDER WINSLOW FARR SMITH

(President of the Northwestern States Mission)

In the 15th Chapter of I Samuel we read: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." It is in pursuit of my calling as a minister of the gospel, as a missionary in the Church of Jesus Christ, that I stand here in obedience to the call that has come, to bear my testimony.

To me there is nothing in life comparable with the feeling, the faith, the knowledge that the gospel of Jesus Christ is true. To feel and know without a doubt that one hundred years ago this spring

God in his mercy to his children opened the heavens and permitted the great truth of his personality and the truths of his gospel, his plan of salvation, to be made known to the children of men, is a real blessing. To me the joy of working and preaching that gospel in the world is beyond anything earth offers. The joy, the satisfaction, the great pleasure of being a missionary, a bearer of his word to the peoples of the world, to know the responsibility of working with the young men and the young women of Zion in preaching this great gospel message is a rare privilege.

I say, my brethren and sisters, to obey is better than sacrifice. It is the obeying of the call, not the sacrifice that is made, that makes these men and these women mighty. When God gives a command, that command has a purpose. I read in the holy scriptures that, "Though he were a Son, yet learned he obedience by the things which he suffered, and, being made perfect, he became the Author of eternal salvation unto all them that obey him."

The gospel of Jesus Christ is the biggest thing in the world today. A testimony of that gospel is the most precious possession that a human soul can have. To stand up and bear that testimony is the greatest privilege that comes to any Latter-day Saint. Unto you, my brethren and sisters, unto every member of this Church and especially to those who have been specifically designated to be missionaries is the great responsibility of declaring to the world that God has spoken from the heavens in these the last days. There is nothing under heaven to compare with it. What is wealth, what is position, what is influence, if in gaining these things you jeopardize your place with God? I say, unto you, my brethren and sisters, is this responsibility given.

The command has come to you. You must obey, there is no other way under heaven whereby you can be saved. There is no other name under heaven whereby you may obtain salvation. Knowing this to be a fact, and being spurred on by the testimonies that have been borne during this conference, dare you stand back, dare you let the adversary conquer you, dare you let pass any opportunity to declare that God has spoken from the heavens in these the last days? I declare to you as a servant of the Lord, as a missionary in his great cause, that nothing that you will ever possess will give you the satisfaction of retaining, by righteous living, by obedience to his law, by obedience and respect to the Priesthood, that testimony which has been given you, and which has been greatly strengthened during this conference. God bless you. Amen.

PRESIDENT HEBER J. GRANT

The Government of the United States is endeavoring to the very best of its ability to encourage the people to be thrifty and to save. It is trying to overcome the wave of extravagance that at present seems to be sweeping over the country, notwithstanding the high cost of living.

IN THE INTEREST OF ECONOMY, NO LARGE PARTY WILL BE TAKEN TO THE SACRED GROVE.

We desire to announce that the Church authorities are in full accord with this campaign of the Government in favor of thrift. In view of the present conditions and of the marvelous and wonderful rendition of the "Vision" last night in this building, the cantata by Professor Evan Stephens, it has been deemed wise—in view of the immense amount that it would cost to carry a large number of people, probably a thousand, judging from the many applications that have come to us—not to take a large party to the Sacred Grove. We feel it would be an expense that ought to be avoided; and therefore only a small company, if any company at all, will visit that sacred spot.

We had here last night the most magnificent audience that has ever been in this building for any entertainment of any kind or description. The receipts were larger, although the admission was only 50c, than when we have had the world-renowned artists of the country here, charging \$2 and \$3 admission. Hundreds, yes, more than a thousand, I am sure, were turned away last evening.

THE "VISION," BY STEPHENS, TO BE REPEATED IN JUNE.

We expect to repeat "The Vision" again during the June conference, and to make that occasion as memorable as this conference. We believe that more good will come from this conference and from the June conference than by having an excursion to the Sacred Grove.

AUDITORS' REPORT.

Salt Lake City, Utah, April 3, 1920.

To Heber J. Grant, President; Anthon H. Lund, Charles W. Penrose, Counselors, Church of Jesus Christ of Latter-day Saints. Dear Brethren:

We, the undersigned, auditors for the Church, beg leave to report that we have examined and audited the accounts of the Trustee-in-Trust's office and also of the Presiding Bishop's Office, for the year 1919, and we are pleased to say we have found all receipts and expenditures correctly entered in the respective books of the above offices, and that all the bookkeeping is done in a highly intelligent and scientific manner.

With profound respect, we are,

W. W. RITER,

JOHN C. CUTLER,

PETER G. JOHNSTON,

Auditing Committee.

Note: Heber Scowcroft is absent from the state, and Henry H. Rolapp is indisposed.—W. W. R.

PRESIDENT HEBER J. GRANT

Presented the General Authorities of the Church who were voted-upon and unanimously sustained as follows:

GENERAL AUTHORITIES

First Presidency: Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, First Counslor in the First Presidency.

Charles W. Penrose, Second Counselor in the First Presidency.

President of the Council of Twelve Apostles: Anthon H. Lund.

Acting President: Rudger Clawson.

Council of Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard.

Presiding Patriarch: Hyrum G. Smith.

The Counselors in the First Presidency, the Twelve Apostles, and the Presiding Patriarch as Prophets, Seers and Revelators

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. Murrin, Charles H. Hart, Levi Edgar Young

Presiding Bishopric: Charles W Nibley, Presiding Bishop.

David A. Smith, First Counselor.

John Wells, Second Counselor.

Church Historian and Recorder: Anthon H. Lund.

Assistants: Andrew Jenson, Brigham H. Roberts, Joseph Fielding Smith, A. William Lund.

Church Board of Education: Heber J. Grant, Anthon H. Lund, Charles W. Penrose, Willard Young, Rudger Clawson, Orson F. Whitney, David O. McKay, Stephen L. Richards, Richard R. Lyman, Arthur Winter, Secretary and Treasurer.

Trustee-in-Trust: Heber J. Grant, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer. And all the members of the Choir.

Edward H. Anderson, Clerk of the Conference.

PRESIDENT HEBER J. GRANT

I want to indorse with all my heart the very wonderful testimonies that have been borne here. I want to say that there has been a response in my heart to these marvelous testimonies. I want to pay my tribute of respect to the splendid audience that was here last night and to the wonderful rendition of the "Vision" by the choir. I desire to thank Professor Stephens and each and every one of those who took part in that very remarkable rendition, and to pray God to bless them and inspire them, that when it is repeated the same wonderful spirit may be with them. I am grateful for the splendid speech that was made here last night upon the "Vision," brief, but to the point, by Elder Melvin J. Ballard. I pray that the spirit and inspiration of the living God may accompany each and every one of the Latter-day Saints to their homes. It is the spirit that giveth life. I re-

joiced in listening to the testimony of our Patriarch whose great grandfather was the father of the Prophet Joseph Smith and of the Patriarch Hyrum Smith, who lost their lives as a testimony for the divinity of this work.

My heart was filled when I thought of the missionary labors time and time again of John Henry Smith, as I listened to the wonderful five-minute testimony of his son. They say that "Mormonism" is dying out in the second and the third generations; but "Mormonism" is progressing and growing day by day, year by year. This is no mushroom growth but it is the growth of the sturdy oak. We have in very deed the truth. God lives; Jesus is the Christ, Joseph Smith was a prophet of God and he is a prophet of God. He stands at the head of this dispensation. He did see God, he did receive a message from the Redeemer of the world. We have the truth. May God help us to live it, I ask in the name of Jesus Christ. Amen.

We will now sing the hymn, "O My Father." The great majority of this audience I am afraid are not acquainted with the old English tune, by which tune Aunt Eliza R. Snow said she loved to hear her hymn sung, better than any other. The choir will lead us in singing the hymn by that tune.

I was once asked by Professor John J. McClellan, "Why did you learn 'O My Father' by the old tune instead of the Moody and Sankey tune?" I said: "Because it is all wool and a yard wide and the other is shoddy." He said: "Had you been a musician, you could not have made a better criticism."

The choir and congregation sang, "O my Father," to the old tune.

Conference was adjourned for six months.

Benediction was pronounced by Elder Bryant S. Hinckley of the Liberty Stake of Zion.

Professor Anthony C. Lund, conducted the singing in the Tabernacle. Professor John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses in the Tabernacle were taken by Elder Franklin W. Otterstrom, assisted by Clyde Rasmussen; in the Assembly Hall and the Bureau of Information by Elder Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON, *Clerk of Conference.*

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HAVE you ever stopped to think how much time we spend in planning what we shall put on and what we shall put in our children's bodies and how little in planning what we shall put in their minds? They go to school, to be sure, but that is for only five hours a day for approximately 185 days a year. What of the years before they begin to go to school, what of the hours and days each year in which they are not under instruction? Have we any deliberate plans to care for the mind's growth as we care for the body's?

It is just as important that children shall read good books as it is that they shall learn to read at all. It would be hard to find any one who would declare that it is unnecessary for children to learn to read. Yet reading in itself is not the end we seek, but only a means to the end. The goal of all education is the enrichment of life, and a child's reading carefully guided will deepen and strengthen his future ability to make the most of himself and his opportunities.

To really love books so that they may be woven into the warp and woof of his life a child should have his own individual library, which grows year by year with his growth, yet which contains friends to whom he will return time and time again, secure in the knowledge of a happy companionship, full of pleasant associations. A large number of books is not esesntial to have, but a few should be added each year and the standard of choice should be kept high.—*Seattle Public Library Bulletin*.

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